

PANCADASI GITA

(पञ्चदशी गीता)

**The Gita re-arranged into Fifteen Chapters
according to the principles of Karma,
Bhakti and Jnana Yogas with English
Translation and Notes**

JATINDRA MOHAN CHATTERJEE, M.A.

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ॐ

परावेदः

अथवा

पञ्चदशी गीता

श्रीयतीन्द्रमोहन . चट्टोपाध्याय

६९ स्वामीबाग लेन, ढाका

जन्माष्टमी

२४८० गौतमाब्दः ।

FOREWORD

The GITA, which forms an integral part of the Mahabharata, has been rightly called the "Bible of Humanity." As the author of "Gita Panchadasi" points out, "it does not contradict the truth of any Religion"—on the other hand it harmonises them all in a supreme unity. Therefore, the author is right when he says that a man can never outgrow the Gita. Why? because as a great Occultist once said, the Gita has really seven octaves of meaning, so that as one transcends one layer, he mounts up to the next higher and so on—until the supreme and final word of wisdom, the ultimate truth of Brahma-vidya, is attained.

Moreover, the Gita emphasises the unity of the three well-known paths of Karma, Bhakti and Jnana—Action, Devotion and Intellection. There are, as has been correctly pointed out, three paths or temperamental differences between man and man—the Heroic type (the man of action), the Devotional-Artistic type (Bhakta) and the Philo-

sophico-Scientific type (Jnani) according as one or another of the three aspects of the triune Monad—its *sat* aspect, its *chit* aspect or its Ananda aspect, is predominant. From this synthetical point of view, not only are the different approaches to yoga or union with the Absolute synthesised in the Gita into a harmonious whole, but the Absolute is realised therein as transcending and including the highest Purusa, so that It or rather He, is seen both as a Principle and a person—The Gita, therefore as the final word of wisdom (as the author truly points out) “ looks at the Universe both inwardly, outwardly and upwardly.”

The Gita has naturally been looked at variously according to the particular viewpoint of the student who approaches it, but it is not exhausted by any exposition however high or mighty. Our author who has made an intensive and fruitful study of the Gita, has approached the subject from a new and interesting point of view, and has found it necessary to re-arrange its 700 verses,

casting them into 15 chapters and incorporating in the text parallel passages from the Vedas, the Upanisads and the Mahabharat. This, if carefully studied, helps one to get a fuller view of the meaning of the Gita.

On the whole, having gone through the book "Gita Panchadāsi" I find it fully worth careful reading and I accordingly commend it to the reader. There is an interesting introduction covering 144 pages and this is followed by a synopsis of the 15 chapters into which the Gita has been recast. After that, there is the Sanskrit text itself followed by an English translation not only of the verses of the Gita but also of the parallel passages incorporated into the text from the Vedas, the Upanisads and Mahabharat. Speaking for myself, I would have preferred that these additional verses were put as foot-notes instead of being incorporated in the body of the book—the text itself being confined to verses from the Gita itself arranged from the stand-point of the author, but the author has a right to follow his own course.

HIRENDRA NA'ṬH DATTA

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ॐ

रुद्र-प्रशस्तिः

1. रुद्र, मा परा दा ।

—ऋग्वेद-७-६४-४

Do not forsake me, Rudra.

2. यथा रुद्रस् चिकेतति ।

—ऋग्वेद-१-४३-३

As Rudra wills

3. न वा ओजीयो रुद्र त्वद् अस्ति ।

—ऋग्वेद-२-३३-१०

None is greater than you, Rudra.

4. यश्वा महे सौमनसाय रुद्रम् ।

नमोभिर् देवम् असुरं दुवस्य ॥

—ऋग्वेद-५-४२-११

For true peace of mind^o worship Rudra.
Serve with obedience Him, who is both
Deva (corporal) and Asura (incorporal).

ॐ

गायत्री (Song of Life)

१. दैवी (Indian)

ॐ । तत् सवितुर् वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् । ॐ

२. आसुरी (Iranian)

ॐ । यथा अहु वर्यो अथा रतुस्
अषात् चित् हचा ।
वंहेउस् दज्दा मनंहो स्क्रओथननाम्
अंहेउस् मज्दाइ ।
तथं, च अहुराइ आ ।
यिम् द्विगुव्य ददात् वास्तारेम् ॥

· INTRODUCTION

(A)

Gita is the brightest gem in the religious literature of the world. It is a unique book, in that it contains the highest synthesis of all the methods of Self-realisation. Thus whatever is best in the scripture of any religion, is sure to be found in the Gita. It does not contradict the truth of any religion; on the other hand, it harmonises them all, by recognising the special contribution of each.

"As the mind of man develops, his viewpoint changes, and he is apt to outgrow his old scripture. But the Gita contains the synthesis of all possible methods, for realising the End of Life; and so one can never outgrow the Gita. Gita is *par excellence* the permanent Gospel of Life.

“ In the range of the ethical literature of the Hindus, the Song Celestial is a brilliant gem of great value. It is unrivalled both in the east and the west. ”¹

“ In the whole range of the world's literature, few books can be found, which can favourably compare with the Bhagavad Gita, in point of interest or influence. This poem of several hundred slokas, embodies within its short compass, the best philosophy, and the best religious and moral principles, that ancient India could offer to the world. ”²

“ Gita has always been and will ever be, the solace and the wonder of the thinking world. ”³

Corresponding to the three faculties of the mind viz: Willing, Feeling, and Knowing, the Gita lays down three ways of realising the End of Life, viz: Karma-Yoga, Bhakti-

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1. Tilak—*Gītā-Rahasya*.
 2. *Līngēśa Mahābhagavata*—Heart of the Gita.
 3. *Vaidya*—*Mahābhārata* (A criticism).

Yoga, and Jnana-Yoga. They may be said to be the Ethical, the Religious, and the Metaphysical ways of looking at the Universe. All of them are based on the subjugation of the senses,—or the conquest of the lower self—and its surrender to the guidance of some higher power, which for the Karma Yogin is Duty, for the Bhakti-Yogin is God, and for the Jnana-Yogin is the Absolute (Brahma).

There is no antagonism between these three Paths. As the three faculties of the mind are not unconnected and independent of each other, but are mutually related, so also there is co-relation between these three paths: of Karma, Bhakti and Jnana. One proceeds from the other. The voice of conscience marks the birth of the higher life. The Karma Yogin is quite content to find in the Conscience the sole guide of his life. The Bhakti Yogin goes a step further and takes Conscience to be the voice of God. The Jnana-Yogin goes further still, and sees that in the Infinite.

God and his devotee are united. Thus on the one hand Karma-Yoga leads to Bhakti-Yoga, and Bhakti-Yoga to Jnana-Yoga; on the other hand, true Bhakti-Yoga must be based on Karma-Yoga and true Jnana-Yoga on Bhakti-Yoga.

For unless the love of God results in the development of character, one might instead, as well worship the Devil. Similarly the Absolute includes and transcends the Highest Person. One who has no idea of God, to him the idea of the Absolute is unmeaning void. It is empty of all contents. Thus Jnana-Yoga is based on Bhakti-yoga, and the Bhakti-Yoga on Karma-Yoga, and Gita includes and represents them all, like a three-storied mansion.

The Self is an organic unity,^a consisting of the three faculties of Thinking, Feeling, and Willing. "It is the thought of one that feels and wills, the emotion of one that wills and thinks, and the will of one, who

thinks and feels.”¹ These functions cannot be isolated. “In order to act, we must also know and feel.” Gita takes note of all the faculties of the mind, and presents a comprehensive Religion, that excels all others that have been preached uptil now, and includes the elements of all that may be preached yet. The Gita however does not include them in a mere mechanical combination, but synthesises them into a harmonious whole. This it does, by showing that there is no antagonism between them, that there is no conflict. Nay, it says, that each one of them has its use. “In varying degrees, every man needs to make use of all means, though, for some men, one path, and for others, other paths, will lead most surely to redemption or peace.”²

1. Illingworth—Personality (Human and Divine)
p. 29.

2. Lingesh Mahabhagavat—Heart of the Bhagavatgita (Preface).

There are three ways of looking at the universe—Inward, Outward, and Upward. “If we look at the history of Philosophic thought, we shall see that there are various ways in which the problem of Ultimate Reality has been approached. The three chief types of approach are the cosmological, the theological and the psychological. Dr. Caird has said, that by the very constitution of man’s mind, there have been only three ways of thinking open to man. “He can look outward, upon the world around him; he can look inward upon the Self within him; and he can look upward to the God above him, to the Being, who unites the outward and the inward worlds, and who manifests himself in both.”¹

We may say, that with slight modification, these are the three ways that the Vedanta preaches. The Vedanta treats all of them in all their bearings. The Philosophy of the

1. Ranade—Constructive Survey of Upanisadic Philosophy, p. 247.

Vedanta is contained in the Brahma-Sutras of Badarayana, which shows the high-water mark of human intellect. The Philosophy of the Vedanta has not yet been surpassed. A Kant, a Hegel, a Schopenhauer, or a Bradley, only adds fresh feathers to the laurels of the Vedanta.

There are innumerable commentaries to the Philosophy of Vedanta. Each one lays emphasis on some one aspect or another. Three outstanding expositions, written from the view-points of Karma, Bhakti, and Jnana, are those of Nag-arjuna, Ramanuja and Sankaracharya, respectively. They were great Philosophers.

But Prophets are greater than philosophers. They see in a flash of light, all the truth, that the philosopher reaches by slow process of reasoning, and they preach these truths, not by mere words, but by their life.

Gautama Buddha is the Prophet of Karma-Yoga. His Dhammapada teaches the method

of Self-Realisation, by way of moral conduct. Ramchandra and Zarathushtra are the twin Prophets of Bhakti-Yoga. The Prisni-Gatha advocates Self-Realisation through submission to God. Vardhamana Jina is the Prophet of Jnana-Yoga. His Mula-Sutra find Self-Realisation in unity with the Absolute.

All these truths may be found synthesised in the Gita or the Para-Veda (The New Veda). Yogeswara Govinda Krisna brought the Gospel, and Ekānatha Guru Govinda Sinha gave effect to it, by organising society on its basis. The Grantha Seba [ग्रन्थ-शेख = the Gem of a Book] is nothing but the reverberation of the Para-Veda, or the Gospel of Life.

The Gita gives a solution of the riddle of life, as no other book can give. The aim of all the religions is to solve the problem of life. Thus every religion is sure to find in the Gita, their natural ally.

This is the reason, why in the vast field of Hindu Sastras there is no fragment more universally revered than the Bhagavad-Gita. It is accepted as the text-book of all the three paths of Karma, Bhakti, and Jnana. There are said to be five sects in the Aryan religion viz. Saura, Sakta, Saiva, Vaishnava and Ganapatya. The cult of Ganapati, like that of Gautama Buddha is pure Karma-Yoga. Calm and quiet, Ganapati (Leader of the Mass) is as democratic as the Tathagata. Ethics precede true Religion, one must start with homage to Ganapati.

Saivism, like Jinism is the cult of Jnana-Yoga. It begins where Religion ends—where the Personal God coalesces into the Impersonal Brahma. The solitary Digambara Jaina hermit should be distinguished from the social Buddhist cenobite.

In a sense, both Buddhism and Jinism are un-Godly. Buddhism does not reach up to the idea of God-head. It is Sub-Godly.

Jinism transcends the idea of a Personal (सगुण) God. It is Super-Godly.

Thus Buddhism and Jinism, 'the Ganapatya and the Saiva cults, are somewhat different from what we normally understand by the term Religion, viz. worship of God. The Saura, the Sakta, and the Vaishnava cults, represent the normal type of Religion.

The Sauras are the an-iconic Parsis, who face to the Sun, as the quible of their prayer. The Vaishnavas are the iconic Hindus, of whom Visnu is the chief God. The Saktas are the militant Sikhs, who represent a combination of the two cults, the Saura and the Vaishnava, (the Parsi and the Hindu.) 'The Buddhists, the Jains, the Hindus, the Parsis, and the Sikhs, are then the five great limbs of the Aryan body-religious. The Scripture that is common to all of them, is the Gita. In it we find the Ethics of the Dhamma-pada, the Metaphysics of the Mula-Sutra, and the devotional

lines of the *Prisni-Gatha*. Sri Krishna Govinda composed this Celestial Song, and Guru Govinda Sinha put it in tune. This New-Veda forms the common platform, on which all the Aryan cults may take their stand and unite.

We need not speak of the Aryans alone. The *Bhagavad-Gita* is calculated to be the common Scripture, for all the Religions of the world. For everyone of them must be based on one or other of the three Paths—Jnana, Bhakti, and Karma. And in the *Gita* we find the best presentation of all that is highest in any of the three Paths.

Let us for instance take the three Semitic Religions—Judaism, Christianity and Islam. It requires only a moment's reflection, to see that each of them has adopted only a third portion of *Atharvan Zarathushtra's Gospel*. The cult of Dharmaraja Zarathustra is Bhakti Yoga (Surrender to God) based on Karma-Yoga (Surrender to Duty). Karma-Yoga is divided into two parts,

viz. Furtherance of Rectitude and Resistance to evil. Now Judaism has taken up the first part of Karma Yoga, viz. promotion of righteousness, and Islam the second part viz. resistance to evil, while Christianity has taken up the Bhakti-Yoga portion viz. Love of God. It is thus that in the Bhagavad-Gita, every religion will find support for its central idea.

Thus the Bhagavad-Gita is suited to be the scripture of the coming world religion.

“Not only does the Bhagavad Gita fulfil every condition needed for becoming a *national scripture* of India, a link between her many scattered sects, a priceless asset of the national life to be : It is pre-eminent-ly a scripture of the future World Religion, a gift of India’s glorious past to the moulding of the still more glorious future of mankind.

“Whatever the Religion of the next Advent may be, one thing we can be certain of about it—namely that it shall not

be a sectarian religion, whether of fanatical destructive inclusiveness like Christianity and Islam, or of fanatical contemptuous exclusiveness like formal Hinduism and Parsi-ism or of self-righteous, argumentative metaphysical complacency like Buddhism. The time for these is over now. The conditions of geographical apartness and mutual ignorance, in which alone they could be born and fostered on a large scale, exist no more. The coming world religion will not add to our perplexities by a fresh set of dogmas striving to upset the old ones. It will not denounce as false the great scriptures of previous faiths. Rather it will sift from them all unitary permanent essentials, all truly spiritual food, all data of past experience concerning the linking-up of man, with that which lies beyond him—and place the whole at the disposal of whoever can digest and assimilate. It will certainly not seek to impose a common stereotyped ritual or rule of living upon all. Rather will it

openly recognise, the need for difference, the beauty of difference, the inevitable love of difference, both in the multitudinous divergent Self-expression of the One in the many, and in the multitudinous from every-side convergent paths, whereby the many seek the One.

Hence the scripture of the coming world Religion will deliberately include all that is best in the Scripture of all ancient faiths, all that makes for the transformation of separate selfish man, into the Son-of-man, at one ; all that hints at the "coming of the Kingdom here on earth " and bids us work therefor ; all past records of vital mystic experience ; all holy healthy ethics of self-sacrifice, 'which is the one true means of Self-upbuilding.'¹

"Judged by the above standard, Bhagavad Gita is pre-eminently the Scripture of the future World-Religion—a gift of India's

1. Brooks—The Gospel of Life (Introduction), p. 47.

glorious past, to the moulding of the still more glorious future of Mankind."

No question need be raised about the necessity of a Scripture—It is the bond of union between past and present, between far and near. It links up the thought of the past generation with that of the future, the thoughts of all men, in whatever country they may be situated. Humanity will distinctly be the poorer, for want of the common scripture. It is the physical expression of the unity of the ideal, that links up humanity in one fold.

The way to the Unity of Mankind or Inter-Nationalism, is through Nationalism. Nations are the units of the Inter-Nation, as the family is the unit of the Nation, or the individual is the unit of the family. There are two kinds of Nationalism: (1) the territorial and (2) the scriptural.

The former is based on residence in a common country, whatever may be the religious faith of the persons concerned.

The latter is based on submission to a common Religion, whatever may be the country to which the individual may belong. Modern European countries exhibit the best example of territorial patriotism, and Islam exhibits the most effective example of Scriptural patriotism.

It should, however, be noted, that territorial Nationalism touches only the outer fringes of life, while Religious Nationalism has its root deep down into the human heart. It forms a part of one's mental economy. The Geographical limit is more or less artificial, and the community of interest in the case of the religious Nationalism, is much greater, the bond of sympathy much stronger. • Even in the European countries, where Nationalism is said to be free from religious considerations, the Anti-Jewish movement is not altogether dead, and may be revived by a Hitler. .

That the tie of Religion is the strongest of the human ties, has been put to its fullest

use in Islam. And that is where lies its strength. The vision of Human Unity, which captivates the mind of every man, finds a barrier in territorial nationalism. Islam knows this, and seeks to overcome. "There is no colour-bar in Islam, and the country of Islam has no frontiers." ¹

आरव ओ चीन हामारा
हिंदुस्थान हामारा
इस्लाम है हम-वतन
सारी दुनिया हामारा

—*Iqbal.*

The ideal of Human Unity finds a better scope for its realisation here, than in mere territorial nationalism. And that is a fundamental demand of the human heart. Islam thus stands on a firmer ground. It was however Gautama Buddha, who saw this vision first, and tried to unite the world under the common guidance of "the Conscience of Man." It may be that the creation of the Mahabharata out of the Bharata (by includ-

1. Islamic Review (1929), p. 223.

ing the Non-Aryans into the Aryan fold) also implies the same thing, Vasudeva Govinda planned the scheme, and the Pandavas (whose origin is unknown) supported it, while the Kauravas opposed it.¹ If there was not a principle at the bottom, over which the two parties differed, there seems to be little reason for Bhishma and Drona, joining the camp of the Kauravas. To say that they were greedy and servile, is to insult these noble characters, and Bhishma is the Prophet of the Santiparva, the best portion of the Mahabharata. The Kauravas were the Conservative party, out to maintain the purity of the blood, the Pandavas, under the guidance of Yogeswara Govinda, represented the radical party, out to establish the Unity of Mankind. In any case, there is no doubt, that Ekanatha Guru Govinda Sinha, who is the greatest of the disciples of Sri Krisna, understood the message of Sri Krisna to be the establishment of Universal

1. Vaidya—Epic India, p. 460,

Brotherhood. That is what he spent his life for. .

Just as a common country is the first necessity of a territorial Nationalism, similarly, a common scripture is the first necessity of the religious nationalism. If there is no common scripture, there cannot be the religious nationality.

The Aryas seem to have forgotten the importance of this fundamental fact. Not that they have not a scripture, but they have not got a *common* scripture, and so far as the building of Religious Nationalism is concerned, the effect of both is equally disastrous.

It has been said that, "the ancient Hindu mind acknowledged all the Gods, but not the Supreme God."¹ The same remark applies also to the case of the Scripture. The Aryas have adopted many scriptures,

1. Farquhar—Outline of Religious Literature of India, p. 135.

but not one supreme common scripture. The Veda, the Avesta, the Upanishad, the Tantra, the Bhagavad, the Chandi, the Chaitanya-Bhagavad, Tukaram, or Tulsidas, all will come in turn. But there is not a supreme scripture that is common to all. The result is no better than would be the case if distant Japan and America were to form one state, or if the Englishmen, the Scotchmen and the Irishmen were to be governed by three different Penal Codes. One might persist in calling such a congregation as a Nation, if he chooses, but it is as much different from a Nation, in the proper sense, as a crowd is from an army. ..

To be a nation, they must have a law that is common to all, an authority that is binding on all. The different States of America may have their different statutes, but there must be some Law, that is equally applicable to all of them, if they are to form "the United States." Even the several counties within the state must accept the law of

that particular state, if they are to form a part of it. .

The ancient Aryans did not lose sight of this important truth—the truth that to form a nation, they must have a common scripture, a scripture that is open to all, and that is binding on all. A nihilist, according to them, was not one who disowned God, but one who repudiated the Scripture. “**मास्तिको वेदनिन्दकः**.”

And for perpetuating the study of the Scripture, they organised the Upanayana ceremony—the **यज्ञोपवीत** of the Hindus, and the **नवजात** of the Parsis.

It is only now, that we, the vast majority of us, have given the go-by to the Scripture. And what can be a greater irony of fate? For the Aryans possess the greatest of the world's scripture—the one that is most suited to lead from Nationalism to Internationalism, and thus to fulfil the true purpose of the National Scripture. Even judging by the standard of the uplift of the

individual, there is more spiritual truth in one chapter of the Gita, than in the whole of the Penta teuch or the Bible or the Koran. They take only a partial view of the spiritual life, the Gita takes a comprehensive view.

Even if the Gita were not better than they, the necessity of the common scripture would be there, all the same. In a warfare, the undivided command of a bad general is preferable to the divided command of two good ones. That is why the Koran succeeds, where the Veda and the Avesta fail.

The difference in the two branches of the Atharva-Veda, the Angirasas and Bhargavas (the Hindus and the Parsis) had gradually widened. There seemed to grow up a spirit of blind antagonism, rather than one of healthy competition. And in order that the two branches might not fall out any more, Vasudeva Govinda promulgated the celestial Gita, combining the cult of both the branches, and yet retaining their individuality. The Gita is a beautiful synthesis of the iconic

gospel of Bhagavan Ramachandra and the an-iconic gospel of Maghavan Zarathustra, and this Para-Veda (New-Veda) is calculated to keep the Hindu and the Parsi united in a friendly embrace, for all time to come.

Vasudeva Govinda brought down the message of the Gita, and Ekanatha Guru Govinda Sinha impelled it. It was Jina-Sena Guru Govinda, who held up before the fallen Aryans, the warrior ideals of Ramachandra and Zarathustra, and combined them both. He took up the bow that Parasu Rama had handed down to Ramachandra, and proved himself to be their worthy successor. He was the truest follower of the combined cults of Ramachandra and Zarathustra.

अन्तर् विष्णुम् बहिर् मजदाम्

रुद्रं समासीनो यजन् ॥

At heart a Hindu, in exterior a Parsi, and in the congregation the combined Sikh.

For we must remember that Rudra, the original deity of the Veda, was considered to be both साकार (Deva) and निराकार (Asura).

He developed into corporeal Indra (= Vishnu) of the Easterners, and the non-corporeal Varuna (= Mazda) of the Westerners. But Rudra was both the Deva and the Asura.

यत्वा महे सौमनाय रुद्रम् ।

नमोभिर् देवम् असुरं दुवस्य

Rigveda—5-42-11.

In his private life Guru Govinda had worshipped Nayana Devi, but in the public life, there was no place for the Imaged God. While for the protection of both the cults of the Veda, he brought into existence a new order of society.

He brought into being a community, that lived by the Gita alone. Heretofore the Gita used to guide the individual life only. Tirthankara Govinda Sinha established a new sect who tried to live, *as a community*, the Ideal of the Gita. It was the Narayani-Sena of Govinda Sinha. The Sikh community was nothing but a revival of the Order of the Sam-saptakas (सप्तक Sworn Ser-

vants) founded by Sri Krishna. The greatness of the Jina-Sena lies here.

Those who compare Ekanatha Guru Govinda Sinha, with Sivaji or Rana Pratap, forget the difference between the conqueror and the Prophet. The one serves a temporary purpose, and the other a permanent one. The one seeks the mercy of God, in order to win the victory, the other seeks victory, in order to win the favour of God. To the conquerer, the individual does not count, except as a means for the realisation of his own object. The Prophet treats every individual as an end in himself.

Even judged by the mere political standard, Ekanatha Govinda Sinha stands head and shoulder above others. Rana Pratap had the Rajput race at his back, Sivaji had the Marhattas to fall upon. But Parantapa Govinda Sinha created a nation out of mere dust.

Jina-sena Govinda Sinha was the greatest Nation-builder, the world has ever seen.

It is an impertinence to ask our boys to look to the examples of Lenin or Mussolini. They are mere dwarfs as compared with the Sat Guru.

Guru Govinda Sinha points to us, which way our salvation lies and how it may be achieved. The greatness of the Ekanatha should not be judged by the victories that were obtained in his life-time.¹ It consists in pointing out to the Aryans—to the Hindus and the Parsis—the way in which they may be Victorious for all time to come.²

With his penetrating intellect, he at once saw that the root-cause of all troubles was the imperfection of the organisation. Organisation means submission to the guidance of one authority for all. That authority should be sought in the National Scripture. He at once saw that a Common

1. Conningham—History of the Sikhs, p. 80.

2. Kartar Sing—Life of Guru Govinda Sinha, p. 263.

Scripture was as much necessary for the Scriptural Nationalism, as a common country was for the Territorial Nationalism. It was the body of the National life. It was the body of the National Spirit. And so he enthralled the Common Scripture on the throne of the Nation's heart.

What we call the National Scripture, he called by the name of the Granth Seba (ग्रन्थ-शेब = the Gem the Book). Woe to us if we fail to see that it is the Gita, that he lovingly called by the name of Granth Seba. He calls it as the "universal gospel" दशम कथा (दशम = appertaining to the ten i. e. to all), 'Universal Song' and declares that what he said was (nothing but) translation of the same

दशम कथा भगवत की भाषा करि वानायि ।

अपर वासना नाहि प्रभु, धर्म-युद्ध चायि ॥

कृष्णावतार

I have rendered into current language the "Universal Gospel" of the Lord. My God, I have no other desire,—I only wish

to fight for the right.

Woe to us if we fail to appraise the Gita. He who has accepted the study of the Gita as obligatory, is an Arya, he who does not accept it, is a Mlechha.

It is said that Hinduism cannot be defined. Let us give up all other attempts, and hold that the acceptance of the Gita is the criterion. It would be found adequate, not only for the Hindus, but for all the five sects of the Aryan culture, viz. the Hindu, the Parsi, the Sikh, the Buddhist, and the Jain.

The Veda had become unfamiliar even at the time of the Mahabharata. That is why the new Veda was preached. It does not destroy the Veda, but fulfils it. So the Vedicist need not grumble. Gita has not become obsolete. For Guru Govinda Sinha demonstrated its vitality. So the reformer need not run in search of a fresh scripture. The Gita is, and will always be there, to lead the nation out of all difficulties.

We need to read the Gita one chapter a day. So the Gita has been re-arranged here in fifteen chapters, to suit the fifteen tithis (तिथि) of the fortnight. That is why it is called Panch-Dashi Gita; i. e. the Gita of Fifteen chapters. In the Indian Vernaculars, "Five" and "Ten" are used to denote the public at large. So that "Panch Dasi" may also mean "for all and sundry".

Humbolds held that the Viswa-Rupa Darsana (chapter XI) marks the natural close of the Gita. Hopkins calls the 14 Adhyayas of the poem as the "Heart of the Gita". Garbe remarks that the original Gita, must have consisted of a smaller number of Adhyayas and that its division into 18 Adhyayas is presumibly fashioned after that of the Mahabharat into 18 Parvas.¹ That suggests a previous different arrangement. Those who have read the Gita of 26 Chapters edited by Pandit Srinibas Chariar,

1. Garbe-Introduction to the Bhagavad Gita, p. 8.

(No. 3 of the Sudha-Dharma Mandal,¹ Madras) will not be surprised to hear of an original different arrangement. The Shrine of Wisdom² (London) has published a translation of the Gita, in a new arrangement "according to Five Paths." Mr. Tadpatrikar of the Bhandarkar Institute³ has brought out a variant edition from an old Kasmiri Manuscript, which contain some additional Slokas. And the Gita published from the Bharadwaja Asrama of Poona⁴ makes a different grouping of the existing slokas.

In dividing the book into 15 chapters, an attempt has been made to bring together all the Slokas that relate to a particular problem. The convenience is obvious. One may see at a glance, all that has been said on the point. But I should say, that this

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1. Vedanta Hall, 22 Vellala Street, Madras.
 2. A.A. H.L.U.—6 Herman Hill, London, E.11.
 3. Bhandarkar Oriental Institute, Poona 4.
 4. Bharadwaja Asram, Sadashive Peth, Poona 2.

is a necessity, in order to understand the import of any particular Sloka. The Gita represents different standpoints, and it is not possible to understand the import of a Sloka, without knowing 'from which point of view it has been said. Non-recognition of this fact is mainly responsible for the great confusion in the interpretation of such celebrated Slokas as

आरुक्षोर् मुनेर् योगम् कर्मकारणम् उच्यते ।

Gita—6-3.

“It is said by some, that Work is the greatest ideal of the Gita, Gita being some times called the Gospel of Duties. Others say that Love is regarded as the great ideal of life by the author of the Gita. Some others declare that Knowledge is the goal, while others maintain that Meditation is its ultimate aim.

The Gita has been made by such men, to support by turns Work and no work, Love and indifference., Reason and mystic practice. But there is not one of these theories.

which does not take only a part, and neglects the rest of the book. Taken as a whole, the Gita can never be made to support any one of the theories exclusively.

It supports all ideals, or none. No one sectarian can claim the special sanction of the Gita in his favour. Knowledge, work, love, concentration, are all here commended, but none at the expense of the other.”¹

Collection under the appropriate chapter, at once warns the reader as to the point of view from which the Sloka has been said. The chance of misconception is thereby minimised.

Then again the Gita is the fulfilment of the Veda. It is the quint-essence of all that is found diffused throughout the Veda. It makes patent, what is latent in the Veda. Thus unlike the Veda, it is not liable to be so easily misunderstood by the unwary reader. This, the Mahabharata beautifully expresses :

1. Lineśa Mahabhagavat-Heart of the Bhagavad. Gita.

बिभेत्यल्पश्चेताद् वेदः मामय प्रहरिष्यति ।
कार्ण्वेदमिमं विद्वान् आवयित्स्वार्थमभुते ॥

Adiparva—1-268.

The Veda is afraid of the ignorant lest he should maim it. One can however learn the import of the Veda, from this Veda taught by Sri Krishna.

The Gita is the flower of which the Veda is the bud. And to point out this connection, the relevant Riks of the Veda have been included in every chapter. They are calculated to show, that the leading ideas of the Gita, viz. Karma, Bhakti, and Jnana Yogas, had dawned on the Vedic Rishi. Duty, God, and the Absolute, are the goals of the Karma, Bhakti and the Jnana Yogas. And the Veda speaks of them in the clearest terms.

(१) यज्ञेन यज्ञम् अयजन्त देवाः ।

तानि धर्माणि प्रथमानि अत्सन् ॥

Rigveda—1-164-50.

Duty for Duty's sake is the premier Law of life.

G. I.—2

(२) य आपिर् नित्यः वरुण प्रियः सन् ।

Rigveda—7-88 6.

I, who am *eternally dear* to you, Varuna,

(३) अहम् मनुर् अभवम् सूर्यश्चाहम् ।

Rigveda—4-26-1.

I am the *Manu* and *I am the Sun*.

These are certainly the buds of the Karma, Bhakti, and Jnana Yogas of the Gita.

The Vedic Riks however have an importance, quite their own. They have therefore been printed in bold types.

Let us then turn to the Upanishads. They are really Upa-Veda, i. e. literature in tune with the Veda. Such Upanishads only are held to be free from all doubts about genuines, on which the Great Sankaracharya had commented. Their number is ten. Out of them three viz. Katha, Swetaswata and Mundaka form a Triad by themselves, being composed all in poetry,

and being the foundation of the Gita.¹ They are meant to be studied independently. So quotations from them have been made sparingly *i. e.* only when that formed the most appropriate connecting link between the ideas of two Slokas. The other Upanishadas are mostly in prose. Quotations from the poetry pieces in them, have been very freely made. It is desirable that the Gita, which is the Supreme National Scripture, should not leave out all that is best in the Upaveda literature.

The same consideration applies with greater force to the case of Mahabharata. Lokamanya Tilak has truly said (in the Gita Rahasya) that "the Gita is the gist of the Mahabharata, and Mahabharata is the elucidation of the Gita." It is hoped that the Slokas collected herein, will bear out the remark of that great savant. In thought, language and diction, in the simplicity and

1. Ranade—A Constructive Survey of Upanisadic Philosophy, p. 28.

distinctness of the language, the depth of the thought, and melody of the diction, they are hardly distinguishable from the Gita, and points to the organic unity of the Gita and the Mahabharata. They are a serious obstacle to the malicious pleasure of the cynical wise-acre, who is ever out to prove that the Gita is an interpolation in the Mahabharata. That way at least, the greatness of Sri Krisna may be assailed. But these Slokas will prove a hard nut to these zealots. No one can fail to appreciate the beauty and force of such a terse Sloka as

सर्वं लब्धः साभिमाना इति सत्यवती श्रुतिः ।

सन्तोषणीयरूपो असि यत्क्षोभाद् अवमन्यसे ॥

Santiparva 180-10.

.(Panca Dasi Gita, 3-83)

The mind is its own place, and, can make a heaven of hell and a hell of heaven.

Their affinity with the Gita is indisputable. It would be a matter of pity, if they were neglected. They deserve to be brought to the notice of the public, particularly as

few people have got the leisure to go through the whole of the Mahabharata. They are a necessary part of the gospel of the Gita, and the lesson of the Gita would be incomplete without them. They have been culled from the whole of the Mahabharata, always taking care, to limit the volume of a chapter to one hundred Slokas, and never to exceed one hundred and ten. Thus the fifteen chapters of the 'Panchadashi Gita' roughly contain fifteen hundred Slokas. This increases the volume of this Gita to double its original. Those to whom this practice of bringing all the important points to a focus—**गुणोपसंहारन्यायेन एकीकृत्य** as Nil Kantha expresses (in the commencement of the Sanat-Sujata sub-parvāṃ) does not appeal, may leave out the foreign Slokas and read the original Slokas of the Gita alone. For their convenience the original Slokas of the Gita have been distinguished by quoting the chapter and the verse (against every Sloka of the Gita).

One need not be annoyed, at this rather a sacrilegious arrangement of the Gita. It is not unusual now-a-days, to find different editions of the same book, to meet the requirements of different classes of readers. Thus we have the Boy's Shakespeare or the Boy's Arabian Nights. The present book may be considered to be an edition of the Gita that suits all the five sects of the Great Aryan Church. If this does not satisfy the scruples of the orthodox pundit, let him not think of this book, along with Gita. Let this be considered only as a collection of the Ethical Slokas of the Mahabharata, in which the Slokas of the Gita could not, of course, have been left out. If this also does not suffice, let him cease to think of this book in terms of the Mahabharata even, and let him consider it only as one of those books, which are now-a-days published, as an anthology of the "First Thought for the day."

For the author, the book is the result of an overwhelming sense of personal neces-

sity. If it lands him into derision, yet he could not help it.

As the name indicates, there are fifteen chapters in the book. The first chapter starts with discontent. Without discontent there would be no motive for improvement. Discontent has been said to be the spring of all progress, and it has been called "Divine." Perception of the truth, that all acquisitions are evanescent, leads Arjuna to enquire, whether there was any good in pursuing such fleeting objects (Chapter 1).

This leads on to the consideration of the End of life or **पुरुषार्थ** as it is called in Eastern philosophy. Everybody has a central end in life to which all actions cluster round. If closely analysed, the ultimate aims of life would be found to be two only, viz. Pleasure and Rectitude. Of them Rectitude, and not Pleasure, should be the end of a rational being (Chapter 2).

Then Govinda passes on to a detailed examination of Pleasure as the end of life

and points out why it should not be considered as the end of life (mainly because man can create his own happiness, and pleasure and pain have no objective existence) and that the highest pleasure consists in the performance of duty (Chapter 3).

A word of caution is called for at this moment namely, that conquest of pleasure need not mean renunciation of all activity. For it is impossible for the embodied spirit to renounce all activity, nor is it necessary to do so (Chapter 4).

It is enough if a man does his duty for the sake of duty, without any concern for pleasure (Chapter 5).

It is therefore necessary to determine what Duty is. It is found to consist in following the voice of the conscience. But conscience is capable of progress, and duty lies at the point of intersection of the individual and the social conscience (Chapter 6).

Yet Rectitude is not merely formal, something merely subjective. If there were no

objective basis for morality, there cannot be any genuine devotion to Duty (Chapter 7).

It will be found that the root of morality lies deep in the Higher Self, and the moral Self is the Real Self (Chapter 8).

The Higher Self however need not result in telescopic philanthropy. The Highest Moral life consists in the performance of everyday duty (Chapter 9).

Only they should be done with the eye towards God. For it is He that resides in every soul, and points out the path of duty and makes the performance of duty easy for men. (Chapter 10).

It is difficult to know the nature of God, but we see His manifestation in all that is noblest and best. (Chapter 11).

But the existence of God is not a figment of imagination. If we enter into the problem of the ultimate Reality, we cannot avoid admitting the existence of the Absolute;—the source and the origin of all phenomenon (Chapter 12).

The Absolute alone exists, and the human soul is part of the Absolute. Therefore Man already is, and has nothing more to become—excepting realisation of this truth; and the proper attitude to take towards life is to try to rise above all dualism (Chapter 13).

But that is not to be done as a mere intellectual conception. It is to find expression in character—in will, in feeling and thought. This is Raja Yoga—the synthesis of Karma and Bhakti and Jnana. It is to live the Ideal Life, of which we get a glimpse from the lives of Ramchandra, Zarathustra, Gautama and Vardhamana, and all other Prophets and Saints (Chapter 14). ..

When a man has attained to this state, he has transcended the scope of occasional formal prayers, he is always feeling the divine presence and singing the glory of the Lord who is present in everything. And here the Gita closes—with one chapter for everyday's thought, and the song of the soul at the end, (Chapter 15).

INTRODUCTION

(B)

CHAPTER I

Divine Discontent

The discontent of Arjuna is the occasion of the discourse of the Gita. Discontent with the existing environment is at the root of all progress, and that is why it is called divine. If a man is reconciled to the situation where he is, he feels no desire to improve the situation, and there is no motive for any effort for progress.

The discontent arises only because man carries within him an ideal—an idea of what should be. Because there is an ideal of beauty in us, all of us dislike ugly things, and because there is the ideal of truth in us, we dislike falsehood. A man whose æsthetic sense is not developed, would be as much pleased with the picture drawn on a newspaper advertisement, as by the picture drawn by Ravi Varma. A man whose

moral sense is not developed would easily make friends with a liar or a thief.

Thus discontent, so far as it is an expression of the inward ideal, is not to be disparaged. Existence of this discontent, makes man superior to the lower creatures.

It is *attachment* that is to be discarded. Discontent points to a better state of things, and urges us on to strive for that better course. So far it is good. But we must not get attached to the better course, even though it is better—we must not identify ourselves with it, we must not think that it is to be achieved *at any cost*.

We must always remember that it is for us, only to strive for the better condition. It is enough if we do that. If we think that our duty goes further than that, and consists not merely in *striving*, but in nothing short of *succeeding*, then we shall be mistaken.

We must not forget our limitations. Man proposes and some One else disposes. If we

think that the disposal also rests with us, and the matter must be disposed of in the way as we like it to be disposed of, we shall only end by making ourselves miserable.

The same ideal that urges us on to remove the disharmony of the existing outward situation, would point out the disharmony of a miserable attitude of the mind. By trying to follow the ideal in one sphere, we should not militate against it in another. We must steer clear both of Scylla and of Charybdis.

We must welcome the discontent that points out the inequities of the present situation, but we must learn to be content with our efforts for removing that inequality. We must not be disgruntled at our failure.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

That is the whole lesson of the Gita.

There are those who will say that if we are content with effort only, and are not eager for success, we shall never succeed,

So that the Gita is not the scripture for the man, who wants to succeed in life.

The reply of the Gita to this charge is two-fold: (1) First that the attitude of detachment is the best preparation for success, and (2) secondly that in the ultimate issue, it matters very little, whether one succeeds or fails.

(1) In a serious disease, the intelligent doctor does not treat his own son, but calls in his brother doctor. That only shows that anxiety for success is a disqualification for success. It is the calm dispassionate man, who is most likely to succeed. Such an attitude is not compatible with anxiety for success. The man who loses balance of mind, loses his case.

(2) Attainment of one objective, discloses another. One goal leads to another. No one can succeed in getting them all. A man who is always anxious for achievement, knows no rest, knows no peace of mind. What would it avail, if a man gains the

whole world, but loses his own self, loses his peace of mind? Failure is bound to come in, in one matter or in another. A man who has not learnt to take failure calmly, is never in a mood to enjoy the benefits that success brings to him.

We shall come to the point later on. What we are concerned with, for the present, is that until a man is dissatisfied with the existing situation, there is no motive for improvement.

Discontent marks the growth of the soul—its exit from a lower universe and its entry into a higher. "As we grow older, we get crusted over with habits, and go on without little misgivings, within the universe to which we have grown accustomed. But if the universe is an imperfect one, we are not without occasional pricks of conscience *i.e.* we sometimes become aware of a higher universe. within which we ought to be living."¹

1. Mackenzie—A Manual of Ethics, p. 257.

Just when we are safest there is a
sunset-touch,

A fancy from a flower-bell, some ones's
death,

A chorus-ending from Euripides
And that's enough for fifty hopes and
fears

As old and new at once, as nature's self
To rap and knock and enter in our soul.¹

Arjuna had gone on like every other man, without consciously determining for himself what the end of life is. And at this critical hour, he is faced with the Problem. Two points strike him bitterly viz. (1) ephemerality of life, and (2) the pettiness of a merely selfish existence.

He realises vividly, that in the battlefield of Kurukshetra, where many have met, "few, few shall part." He may survive the battle, but he too would soon die. There is no escape from death. Was it worth while to put oneself to the highest strain, for the

1. Browning—Bishop Blougram's Apology.

achievement of objects which one can enjoy for a very short period only? We can hear the unuttered voice of Maitreyi crying out येनाहं नामृतः स्याम तेनाहं किं कुर्याम? —What should I do with that, which does not bring a permanent relief?

The next point that strikes him is the exclusiveness of a selfish life. In order to enjoy for himself, a man has to deprive many others—some of whom are his nearest relatives. If all cannot achieve the end, and some must be deprived in order that the others might enjoy, Arjuna thinks that it would be nothing but pettiness, to enter into a competition. He would rather prefer to retire himself, leaving others to enjoy. There is no reason why he should arrogate to himself a preference over others, there is no reason why he should not consider the happiness of others to be equally imperative as that of himself, and deprive them in order to enjoy himself. Of course there are people who place their own happi-

ness above that of anybody else, may above the happiness of all others taken together. Let them do so. They do not see that, dispassionately looking, "everybody counts as one and nobody as more than one." Arjuna has seen truth. He cannot consider his claim superior to that of others. And if the end is exclusive,—if the achievement of one means necessarily the exclusion of others—he has not the heart to enjoy such a victory. He does not feel inclined to engage in such a battle. If it is permissible for only one man to enjoy, to a third party it does not matter whether it is Arjuna who enjoys, or whether it is Duryodhana. Arjuna has learnt to take a dispassionate view, and feel it immaterial, as to whether it is he or Duryodhana who wins, it is immaterial whether he loses or gains.

न चैतद् विद्म कतरन् नो गरीयो ।

यद्वा जयेम यदि वा नो जयेयुः ॥

Gita, 2-6.

Arjuna's mistake consists in sticking to hedonism. He believes pleasure to be the

end of life, and is dissatisfied in finding its futility, firstly because life is ephemeral and pleasure cannot be enjoyed for long, and secondly because it is exclusive,—Paul is to be robbed if Peter is to be paid.

Arjuna has no clear notion on the point. He merely suspects that pleasure cannot be the end of life. He has no idea as to what the end life is, and why.

The whole lesson of the Gita is to state what the end of life is. Thus Arjuna's discontent is the most fitting introduction to the lesson of the Gita.

Lord Sri Krishna no doubt begins with the immortality of the soul, and the unity of all souls, which are the accepted theories of Hindu Metaphysics. He does not however enter into an examination of the truth or otherwise of these assumptions, at this stage. He simply states the truth arrived at by metaphysical speculation, but does not build the lesson of the Gita on the acceptance of this theory. He states that

even if this truth is not accepted there is no reason for Arjuna's bewilderment. There need not be any confusion over that —Arjuna's path is clear enough. For irrespective of the question of immortality of the soul, a man's Duty is binding on him.

CHAPTER II

The End of Life

The confusion of Arjuna is the occasion of the Gita. Arjuna does not know whether he should enter into the battle, or retire from it, and the Gita undertakes to teach him what his duty is.

Duty presupposes an end. A particular course of action is considered to be right or wrong, according as it is consistent or inconsistent with the ideal that we have in view, according as it brings us nearer to the ideal, or removes us further from it. Without knowing what the ideal is, it is not possible to say whether the action is

right or wrong. To say that Duty presupposes an end, is not to contradict the principle, that right is right, irrespective of the consequence. The confusion is due to the loose application of the term 'consequence'. If consequence is taken in the wide sense, meaning the *outward* influence on the feeling of any person, then right is right inspite of the misery it may cause. But if consequence is understood in the strict sense of the effect, that it has on the moral nature of the man, then right is not right unless it increases the moral worth of the man; unless conscience ratifies it as being consistent with the ideal implanted in the Self.

A similar confusion attaches to the famous Sloka of the Gita कर्मण्येवाधिकारस्ते मा फलेषु कदाचन which some have taken to mean to do work without any aim. This is nothing but foolishness. The word फल means here not the aim, but the effect on one's feeling viz. pleasure or pain or gain or loss, (not consequence, but achievement).

Every action presupposes an end, and life which is merely a bundle of actions, presupposes one or more ends. It is easy to see that,

“ Every action implies a purpose, that is, a thought of something to be done, and therefore worth doing. ” Practice implies theory.¹

What is more important to realise is that, taken as a whole, life has only one end. And this is why the Gita begins by saying

व्यवसायात्मिका बुद्धिरेकेह कुरुलन्दन ।

Gita 2-41.

“ The individual action does not stand alone, it connects itself with others, and these again with others, in the past and in the future, nor can we stop at any point in the progress or in the regress. In every action there is implied a view, narrower or larger, of life as a whole, some conception of its total scope and meaning for the man. A man does not, in general make up his mind afresh, about each particular action,

1. Seth—Ethical Principles, p. 8.

or consider it on its own merits. He refers it to its place in the general scheme or plan of life, which he has adopted at some time in the past. But such a scheme or plan of life, is already an 'implicit theory of life.'"¹

"The perfect life is one guided by a single comprehensive purpose, which runs through its entire course, and gathering up within itself all its varied activities, imparts to each its own significance."²

"Human life does not consist of a number of activities, each directed from moment to moment towards the satisfaction of a separate desire. It does not require much reflection to discover that, our daily life, so far as we are intelligent beings, does not consist in the pursuit of a number of isolated equally important ends, but it is a 'system of Ends', each of which is more or less

1. Seth—Ethical Principles, p. 8.

2. Ibid, p. 47.

consciously, subordinated to one beyond it, until in the case of a 'consistent' life, we finally trace them all up to the aim, purpose or final end of our lives." ¹

"The perfect life is one, guided by a single comprehensive purpose which runs through its entire course, and gathering up within itself all its varied activities, imparts to each its own significance." ²

"Were there a plurality of Absolute goods, either they would be consistent with one another, and so being simultaneously obtainable, be constituent parts of one supreme good, or they would be inconsistent with one another, and so in the case of conflict, among desires, would be subordinated to and sacrificed for the one that is ultimately chosen." ³

1. Muirhead—Elements of Ethics, p. 88.

2. Seth—Ethical Principles, p. 47.

3. Mohit Sen—Elements of Moral Philosophy, p. 3.

“There must be a final, absolute or ultimate end, to which everything else which we desire is relative and subordinate, else we would go on ad infinitum and desire would be left void and objectless.”¹

The problem of the Gita is to teach what that ultimate end is. Broadly speaking, there have been two answers given to the question. Some have held pleasure to be the ultimate end of life, and their theory is known as Hedonism. Others have held Rectitude to be the ultimate end of life and their theory is known as Eudæmonism.

“Reflection suggests that there are two attitudes of mind towards life in general, which by their respective predominance, distinguishes not only different individuals, but different times and moods in the same individual. There is that in which objects and activities are looked at with an eye to their effect upon our pleasure or happiness,

1. Mohit Sen—Elements of Moral Philosophy,
p. 8.

and there is the attitude of interest in the objects and activities simply as elements or conditions of a worthy human life. In the former case, we aim at producing a feeling in ourselves, in the latter, at achieving an objective end or purpose.”¹

“Speaking generally we should say that a man is swayed by one or other of *two* motives viz. love of pleasure or love of virtue.” When a man chooses a painful alternative, he does not choose it for the sake of painfulness, but chooses it in spite of its painfulness, for the sake of its worthness, or because the pain is sanctified through association with virtue.”²

The Sanskrit term for happiness or pleasure is काम and that for Rectitude is धर्म.

Thus काम and धर्म have been said to be the two Ends of Life or पुरुषार्थे.

1. Muirhead—Elements of Ethics, p. 120.

2. Mohit Sen—Elements of Moral Philosophy, p. 96.

The popular enumeration includes two other items also as the End of Life viz. अर्थ and मोक्ष.

अर्थ means 'business', 'transaction', 'activity'. It is not an end itself, but is the means for the attainment of either pleasure or virtue. So it cannot be said to be Puru-shartha. Mokśa is a description of the state of consciousness, as it would be, after body and soul separate. It lands us into metaphysical speculations about the survival of the soul. The matter does not properly concern the beginners, and for all practical purposes the end of life may be said to be either Kama (Pleasure) or Dharma (Duty).

That is why the Katha Upnishad says :

श्रेयश्च प्रेयश्च महृष्यम् एतस् ।

तौ सम्यरीत्य विविनाक्ति धीरः ॥

The lesson that the Gita wants us to realise, is that Dharma and not Kama, is the proper End of life. The confusion of Arjuna is due to the fact that he considered Kama and not Dharma to be the end.

That is the reason why he was so much exasperated at the possibility of being baffled in the attainment of Preyas.

The detailed examination as to why Kama should not be considered as the End of life, and why Dharma should be considered as the End of life, is taken up in the next chapter.

The second chapter merely touches the subject matter viz. that there is a final End in life and that that End is Dharma.

CHAPTER III

Anti-Hedonism

This chapter examines the question as to why Pleasure should not be considered to be the End of Life. The reasons are well-known to the students of Ethics. For hedonism comes easy to man, and the sole business of Ethics is to tell him that the good and not the pleasant, is the goal of life. The value of the Gita lies in the fact that all the

pertinent reasons are very cogently set forth together. They may all be found together, and these Slokas of the Gita, committed to memory and brought to recollection now and again, will help the foundation of the rock bed of character.

The first point to remember is that pleasure is an unrealisable end. It is "as much beyond our reach, as treacle on the elbow is to the tongue."¹

The objects of desire are limited, while there is no limit to desire.

यत् पृथिव्याम् ब्रूहिदिवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥

Panca-Dasi Gita, 3-37.

The power of enjoyment is also limited.

सर्वेन्द्रियाणाम् जरयन्ति तेजः ।

And unsatisfied desire is the cause of pain.

Therefore the wise man knowing that the course of nature does not make provision for the satisfaction of all our desires, accepts

1. Mādhvacharya—Sarva Darsana Samgraha.

that, "the great secret of happiness lies in the reduction of our desires to a minimum."

"He that does not measure the gifts of Nature by his desires, finds that Nature makes ample provision for his happiness."¹

So the Mahabharata says

यश्चेतान् प्राप्नुयात् सर्वान् यश्चेतान् केवलां त्यजेत् ।

Panca-Dasi Gita, 3-36.

(2) We may then pass on to the next point,* which is known as the great Paradox of Hedonism. Mill has very forcibly pointed out that the best way of getting happiness is to forget it—the conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable.

तद्वत् कामाः यम् प्रविशन्ति सर्वे ।

स शान्तिम् आप्नोति न कामकामी ॥

Gita, 2-70.

(3) The next point to remember is that there are different *Kinds* of happiness and it

1. Mohit Sen—Elements of Moral Philosophy, p. 195.

is not the mere fact of being happy that is material, but it is the *Kind* of the happiness that counts. It is better to be a human being dissatisfied, than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied.”¹

आमिषे गृध्यमानानाम् अशुभं वै शुनामिव ।

आमिषं नैव नो ह्रीष्टम् आमिषस्य विवर्जनम् ॥

Panca Dasi Gita, 3-82.

(4) This only shows that the happiness does not inhere in the object itself. Whether the object will be pleasant or not, depends on the nature of the mind. The mind makes it pleasant or not.

सर्वे लोभाः साभिमाना इति सत्यवती श्रुतिः ।

सन्तोषणीयरूपो असि यद् लोभाद् अवमन्यसे ॥

Panca Dasi Gita, 3-83.

The mind can create its own happiness. It can make itself happy in any situation, and there can be no meaning in running after object to object in the search of happiness.

1. Mill—Utilitarianism, Chapter II.

therefore no need of changing the situation, and therefore no need of activity.

It has already been said, that not happiness, but Rectitude, is the end of life. Thus though the mind can make itself happy in any situation, it does not follow, that there is nothing to be done. The ideal of Rectitude remains to be achieved, and is possible to be achieved, only through activity.

But the Gita chooses to fight the ascetic on his own ground as well, by showing the inherent impossibility of the position taken up by him.

First of all, it should be seen that mere cessation from work does not amount to inactivity. A man reaps the fruit of laziness, as much as that of labour, and mere non-commencement of action does not give him freedom from action.

न कर्मणाम् अनारम्भान् नेष्कर्म्यं पुरुषो अभुते ।

Gita, 3-4.

The next point to remember is that the seat of activity lies in mind. And if the

mind is active—and the mind would be active so long as there is consciousness—it is immaterial whether the body works or not.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

Gita, 3-6.

This leads us on to what may be called the Paradox of Asceticism. Control of sense-organs has no importance of its own—control of desire is what is necessary. But control of desire does not mean the annihilation of all desires—that is an impossible ideal. For desire is the only means of the ideal passing into reality. Thus even if it is acceded, that the ideal of life consists in eradicating all desires, it is not possible to realise that ideal, without the *desire* to eradicate all desires. Thus there must be one desire at least.

यो मां प्रयतते हन्तुम् मोक्षम् आस्थाय पण्डितः ।

तस्य मोक्षरतिस्थस्य नृत्यामि च हसामि च ॥

Panca-Dashi Gita, 4-25.

It is no good trying for an impossible ideal. And if asceticism means the suppression of *all* desires, it is an impossible ideal, and should be given up on that account.

Thus the refutation of hedonism does not mean the acceptance of the ascetic mode of life. It is by doing one's duties that Self-Realisation is to be attained.

यस् त्विन्द्रियाणि मनसा नियम्यारभते अर्जुन ।

Gita, 3-7.

As a matter of fact so long as there is a body, there is need for activity at least to keep up the body.

शरीरयात्रापि च ते न प्रसिध्येद् अकर्मणः ।

Gita, 3-8.

Hedonism is not the End of Life, but all the same Asceticism (Self-Denial) also is not the End of Life.

CHAPTER V

Duty for the Sake of Duty

This chapter relates to Eudæmonism or what may be called duty for the sake of duty.

We have seen that broadly speaking there are two ends of life—two angles of vision from which life can be looked at, Pleasure and Duty. We have also seen that pleasure cannot properly be the end of life. Thus duty alone is the proper end of life. This chapter undertakes to emphasise that viewpoint.

The contents of the idea "Duty for Duty's sake" are two: First of all it exhorts that (1) Duty is to be done, and (2) secondly, that Duty should be done for the sake of duty, and not for the sake of pleasure.

Of course duty may become pleasant, but the caution is useful in the initial stages for two reasons :

(1) Firstly because the idea of pleasure would possess the mind stealthily, and there is a tendency to invent reasons for considering the pleasant course as the course of duty—to spend all energy and money in going to theatres, on the pretext of the duty of æsthetic culture.

(2) There is a tendency to shirk unpleasant duty.

Thus the Gita urges the necessity of examining the matter as to whether one is being guided by pleasure or by duty. This can best be done by asking the question whether one is elated at the prospect of success, and depressed at the thought of failure. The man who is guided solely by the sense of duty for duty, would be unconcerned with success or failure.

न सिद्धौ व्यथते तस्य नासिद्धौ हर्षमभुते ।

Panca-Dasi Gita, 5-57.

This brings us to the most important Sloka of the Karma Yoga.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । •

Activity is your concern, and not success.

This Sloka has been grossly misunderstood. All that this Sloka says is that, what is expected of one is that he should be content with doing his level best, and should not fret at failure.

It does not mean, that one should work without any motive. That is not possible for any rational being, and the Gita does not ask us to do that. The Gita does not want us to give up the result, but to give up the सङ्ग or zeal for the result. Success depends on factors other than one's attempts. Those factors are not within one's control. And if one would fret for the success, fretting alone would be his own lot.

तत्रैवं सति कर्तारं आत्मानं केवलं तु यः ।

पश्यत्य् अकृतशुद्धित्वात् न स पश्यति दुर्मतिः ॥

—Gita, 18-16.

A man can only strive his utmost. And if he does that,—he does his duty—he does all that is expected of him. He gains the

merit of discharging his duty, irrespective of the result.

धर्मकार्यं यत्नं शक्यं नोचेत् प्राप्नोति मानवः ।

प्राप्तो भवति तत् पुण्यं अत्र मे नास्ति सन्देहः ॥

Panca-Dasi Gita, 5-54.

It may be said that if a man has no concern for success, he will not succeed. The reply is that it does not matter, ethically speaking, if he does not succeed. It is enough if he has tried his most.

At the same time, a true dutiful man would not hesitate in putting forth his best energy—in trying to the utmost of his capacity. The only obstacle to it, is the pain of the attempt, and the man who avoids pain is not dutiful.

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

Gita, 18-7.

Such a man has been called a thief—for he tries to misappropriate the pleasure that he is not entitled to.

यो हि तेजो यथाशक्ति न दर्शयति विक्रमात् ।

क्षत्रियो जीविताकाङ्क्षी स्तेन इत्येव तं विदुः ॥

Panca-Dasi Gita, 5-69.

Partial avoidance is also avoidance of duty—this is reprehensible—

नियतस्य तु कर्मणः संन्यासः नोपपद्यते ।

Gita, 18-7.

A dutiful man does not mind success or failure, but at the same time, he knows that duty is duty, and therefore should be attempted with all his power.

अस्तु वात्र फलं मा वा कर्तव्यं पुरुषेण यत् ।

कर्तव्यमेव तद् इति मनोर् एव विनिश्चयः ॥

Panca-Dasi Gita, 5-70.

Such a man avoids not only the pursuit of pleasure, but the pursuit of pleasant work as well.

न द्वेष्ट्यकुशलं कर्म कुशले नानुसज्जते ।

Gita, 18-10.

Desire for pleasure is the cause of pain. Work done otherwise than for the sake of duty, is done for pleasure. And thus work done otherwise than from duty, binds one to pain.

यज्ञार्थात् कर्मणो अन्यत्र लोको अयं कर्मबन्धनः ।

Gita, 3-7.

But what is this यज्ञ or Duty? It is Satvika work.

नियतं सङ्गरहितम् अरागद्वेषतः कृतम् ।

Gita, 18-23.

And the proper attitude to take up is that duty should be done for the sake of duty.

कार्यमित्येव यत् कर्म नियतं क्रियते अर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

Gita, 18-9.

And so the dutiful man is one who has no attachment, is not selfish, has perseverance and energy and is not ruffled by success or failure.

मुक्तसङ्गो अनहंवादी धृत्युत्साहसमन्वितः ।

Gita, 18-26.

Such a man is not affected by grief, fear, weakness, fatalism, inalertness, laziness, hesitancy and passion.

The man who goes on doing his duty, irrespective of pleasure and pain, gain or loss, success or failure, is acting from the right point of view—has attained the right principle of life.

CHAPTER VI

Conscience

Thus duty for the sake of duty being the proper end of a man's life, the question comes up as to what duty is.

It is very difficult to define Duty. It is a fundamental fact of consciousness, and must be perceived by one's own self. Others may only point it out, but cannot make him perceive. "The leaf is green, because it is green." One may only point out that the leaf is green, but if the man is colour-blind, he would not perceive it to be so.

The peculiar feature of duty is the idea of 'Oughtness'. It is a fundamental fact of consciousness, and if one does not feel what 'Oughtness' means, none can explain it to him. Duty is that which one feels that he ought to do.

कार्यमित्येव यत् कर्म नियतं क्रियते अर्जुन ।

Gita, 18-9.

And "What *ought* to be done, ought to be done."

अस्तु वात्र फलं मा वा कर्तव्यं पुरुषेण यत् ।

कर्तव्यमेव तद् इति मनोरेष विनिश्चयः ॥

Panca-Dasi Gita, 5-70.

It is our conscience that tells us what our duty is,—if a man follows the dictates of his conscience he is sure to attain the goal of life.

यमो वैवस्वतो देव यस् तवेष हृदि स्थितः ।

तेन चेद् अविवादस्ते मा गङ्गां मा कुरून् गमः ॥

Panca-Dasi Gita, 6-21.

There is however one difficulty. Men differ in their conscience. The conscience of a religious fanatic, who kills a number of innocent people in the hope of going to heaven, is not the same as that of Gautama Buddha. Even in the same individual the conscience changes with age and education. Conscience is thus seen to be progressive. Rather the perception of the conscience by the individual—i. e. to say the expression of the conscience in the individual—is

progressive. Thus while the dictates of one's own conscience are absolutely binding on the individual, he should not be quite forgetful of the fact, that his conscience is capable of progress, and he should be watchful, and take care to compare the dictates of his own conscience with those of other people.

Moreover one has no right to force his conscience on other people—to make them conform to his own conscience, and act according, not to what they think proper, but what he thinks proper for them.

But in case of a conflict between one's own conscience, and that of another, what is he to do?

This is an important question that agitated even the modern philosophers, and one of the solutions that has been offered is the doctrine of Utilitarianism. On the principle that everybody should count as one, and nobody as more than one, it has been said that the good of the greater number should prevail, and that individual good should be

sacrificed to the greatest good of the greatest number.

गुरुलाघवमादाय धर्माधर्मविनिश्चये ।

यतो भूयान् ततो राजन् कुरुष्व धर्मनिश्चयम् ॥

Panca-Dasi Gita, 6-89.

This is also illustrated in the principle :

त्यजेद् एकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।

Panca-Dasi Gita, 6-91.

It is however to be noted that in the principle of "the greatest good of the greatest number", the qualification of the 'good', by the adjective 'greatest', is as important as the qualification by the phrase "the greatest number". Otherwise it would be quite proper to put Christ on the cross—for it may happen to please hundreds of Saducies, and it was a clear duty of Arjuna to leave the battlefield, since Duryodhāna had been able to collect eleven battalions, while they had on their side not more than seven.

Thus when one is convinced of his own idea of good, being greater in *Kind* than

that of the mob, there would be no justification for his not acting according to his own conscience.

At the same time, if he rides roughshod over the convictions of others, he will be no better than the fanatic.

Thus the true point of view, as Mazzini points out, lies at the point of intersection of the individual and the social conscience.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्थमर्यादां पण्डिताख्यां लभेत सः ॥

Panca-Dasi Gita, 6-66.

We may then take this to be the rule of life. One should follow such dictates of his conscience as do not come in conflict with the dictates of the social conscience. He would thus avoid being a fanatic on the one hand, and a slave on the other.

Conscience expresses itself in every person—the same conscience in all. Thus one should see himself in others, and others in himself, and thereby transcend the conflict.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Gita, 6-29.

This alone is the purest of motives, and if the motive is pure, no sin attaches to the outward action. For an action is right or wrong, according as the motive is right or wrong.

मनः करोति पुण्यानि मनो लिप्यते पातकैः ।

मनश्च तन्मना भूत्वा न पुण्यैः न च पातकैः ॥

Panca-Dasi Gita, 6-98.

One who acts with the best of intentions, does not get the sin of the outward consequence of his action—a doctor is not responsible for murder, if the operation perchance ends in death.

यस्य नाहंकृतो भावो बुद्धिर् यस्य न लिप्यते ।

हत्वापि स इमान् लोकान् न हन्ति न निबध्यते ॥

Gita, 18-17.

On the other hand if a man should drive away a beggar by throwing a crown-piece, he does not get the merit of it, if the beggar picks it up and buys provisions with it. The

tiger does not get the merit of feeding the jackals, who take his ort.

एकोदरकृते व्याघ्रः करोति विधत्तं बहु ।

तम् अन्येषूपजीवन्ति मन्दलोभवशाः मृगाः ॥

Pāṇca-Dāśī Gītā, 6-99.

The outward results may look alike—but the difference in the motive makes a world of difference. The fresh pea may look like the fried pea—but the one germinates, the other does not.

बीजानि अग्निदग्धानि न रोहन्ति पुनर् यथा ।

ज्ञानदग्धैस् तथा क्लेशैर् नात्मा संयुज्यते पुनः ॥

Pāṇca-Dāśī Gītā, 6-109.

CHAPTER VII

Natural Good (Objectivity of the Moral Life)

We have seen that duty lies at the point of intersection of the individual and the social conscience. It does not ignore the individual conscience, nor does it ignore the social conscience. Thus though the greatest good of the greatest number, may broadly

be taken to be the rule of life, the need for the exercise of the individual conscience is also insistent.

Similarly the acceptance of certain broad principles such as truth, or charity, or temperance, or knowledge, does not make the function of the individual conscience redundant. For the moral life is not so much concerned with a general truth, as with the application of the general truth to a particular situation. For it may sometimes be more proper "to lie as Desdemona, to deceive like Pylades, to murder like Timoleon, to break oath like Epaminodas, to commit suicide with Otho, and sacrilege with David"¹ as the Mahabharata says *

कस्माच्च चित् दानयोगाद् हि सत्यमेव विशिष्यते ।
सत्यवाक्याच्च राजेन्द्र किञ्चिद् दानं विशिष्यते ॥

Panca-Dasi Gita, 7-9.

This however should not create the impression that morality is merely a question of individual taste—that perception of moral

1. Mackenzie—Manual of Ethics, p. 198. *

worth is merely subjective, and has no objective existence. To hold so would be tantamount to destroying the moral life by reducing it to a sort of dream. "Morality implies the reality of its object. The criterion of truth is found in the object which I know, not in me, the knower. The criterion of good must be found in some object not merely supremely interesting, but supremely worthy of interest. If we are to avoid moral scepticism, we must avoid ethical subjectivity."¹

Thus it must be held that "Ethical value is essentially objective as well as subjective. The Ethical Universe is a scale of values, in which the possible interests are ranked higher or lower according to the objects in which they centre."¹

This is exactly what the Gita does, when it classifies objects according to their intrinsic worth. Thus it classifies all objects

1. Seth—Ethical Principles, p. 120.

into **सात्त्विक** or good, **तामसिक** or bad, and **राजस** a mixture of good and bad.

“The existence of Natural good has been maintained by nearly all great Philosophers, since the time of Aristotle, and it seems to be accepted by common sense. Common sense seems to agree with Philosophers, that an animal is a greater excellence than a stone, that a man is a greater excellence than an animal, that the soul is a greater excellence than the body. The reason being, that there is such a thing as goodness, that goodness is found in a higher degree, in some things than in other things. And we should esteem things according to their degrees of goodness, and should make our choice in accordance with this estimation.

The doctrine of Evolution furnishes us with a new proof of the Existence of Natural good. How can we say that there is progress in this world, that higher forms of life are being evolved out of lower forms of life, if

we deny that there are in things, comparative degrees of excellence or perfection?"¹

The Gita thus classifies objects into three classes—Satwika, Tamasika and Rajasika—Good, Bad and Indifferent. This is the method of classification current in Indian Philosophy. But the Rajas, really speaking, has no independent existence. It is the stage in which Satva and Tamas neutralise each other. Thus the method prevalent in Iranian Philosophy, is to divide the objects into two classes only—(1) Satwika (Spenta) and (2) Tamasika (Angra). This was the system of Dharmaraja Zarathushtra, and the Gita signifies its acceptance, by dividing the mental equipments (सम्पत्) into two classes only, Daiva and Danava. . . .

The excellence or the goodness in things has been called सत्त्व and the want of it तमस्.

It is therefore evident that the same thing may be considered as सात्त्विक as compared

1. Wheeler—Elementary Course of Ethics, p. 84.

with a thing lower in the scale, and as तामसिक as compared with a thing higher in the scale. Thus a monkey would be considered सात्त्विक as compared with a wolf, but तामसिक as compared with a man. A man is Satwika as compared with the monkey, and Tamasika as compared with an angel.

This is expressed by the Gita when it says :

न तदस्ति प्रथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर् युक्तं यद् एभिः स्यात् त्रिभिर् गुणैः ॥

Gita, 18-40.

Even the angles would be तामसिक in comparison with One who is the perfection of Satwa.

This also reconciles the apparent contradiction in the advice of Govinda, which strikes Arjuna, that as kingdom need not be considered desirable, why should he engage in the fight at all.

For the intrinsic excellence or the सात्त्विकता of a thing, is only comparative. So that

“ the real good is solely in the wisdom of the choice, and not in the thing chosen. ”¹

“ Every action is right which in the presence of a lower principle, follows a higher. Every action is wrong, which in the presence of a higher principle follows a lower. ”¹

Thus not ‘ what a man does ’ but ‘ why he does it ’ is the question of questions in Ethics. Rectitude lies not in the *object* of choice, but in the *principle* of choice.

A higher thing includes a lower, and in choosing the higher thing we choose the excellence that is contained in the lower as well.

उदारं प्रतिपद्यस्व नावरे स्थातुमर्हसि ।

Panca-Dasi Gita, 7-64.

Thus it is that Arjuna is asked not to be caged within the individual life, but to participate in the social life which includes the individual life.

औदकाः सृष्टयश्चैव जन्तवः सिद्धिम् आमुयुः ।

Panca-Dasi Gita, 7-105.

1. Martineau-Type of Ethical Theory.

“ The unity or solidarity of the Individual and Society must be so conceived, that the wider social life with which he identifies himself, so far from destroying the personal life of the individual, shall focus and realise itself in that life. ”¹

असाधुभ्यो अर्थमाशय साधुभ्यः प्रयच्छति ।

आत्मानं संक्रमं कृत्वा कृत्स्नधर्मविद् एव स ॥

Panca-Dasi Gita, 7-107.

It is for one to remember that when a greater interest demands it, the individual must sacrifice the smaller interest. The smaller life might not be bad in itself, but it is certainly worse than the greater life. To fail to realise this would be forgetting the important truth that “the good is the enemy of the better”.

1. Seth—Ethical Principles, p. 135.

CHAPTER VIII

Higher Self

We have seen that duty, and not pleasure is the End of life, and it is the love of pleasure that deflects us from the path of duty.

काम एव क्रोध एव रजोगुणसमुद्भवः ।

महाशक्तो महाबाहो विबुधैर्मह वैरिणम् ॥

Gita, 3-37.

Now, Rectitude is the law of autonomy—conscience is the voice of the Self. Mere outward conformity with the requirement of certain laws is not duty; until the Self accepts the law as its own,—as what it should act upto, (irrespective of the opinion of others) it is not duty. All duty is ultimately a demand of the self—others may make the demand, but until the self sees some good in it, for his own self, he does not accept it. And until he accepts the ideal, it does not become a duty for him. Thus ultimately all duty is owed to one's own self.

But it is also one's own self, that in the temptation of pleasure, prevents one from following the path of duty.

The Self would thus seem to be divided against itself. It imposes the duty, and urges man to follow duty, and gives the strength to stick to duty. At the same time it is the source of weakness that drags man down.

Thus there is a higher aspect of the soul and a lower aspect, a Satwika aspect and a Tamasika aspect, or the play of Spenta Manyu and Angra Manyu, as called by Atharvan Zarathushtra. From the Higher Self comes the inspiration of duty, from the Lower Self the temptations of pleasure.

"Modern philosophy accepts the fact of the existence of two selves in a man, (a better self which sticks to the good, and a worse self which inclines to the bad) as a fact too plain to be denied."¹

1. MacNicol—The Religion of Jesus, p. 81.

“ The peculiarity of man's life is that it belongs to two spheres. As a sentient being, man is a member of the animal sphere, whose law is pleasure ; as a rational being he enacts upon himself the higher law of reason, which takes no account of sensibility. Hence arises for him the categorical Imperative of Duty—the ‘thou shalt’ of the rational being, to the irrational or sentient. ”¹

The Higher Self has been called in the Gita as the अक्षर पुरुष and the lower self as the क्षर पुरुष.

द्राव् इमौ पुरुषौ लोके क्षरश् चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थो अक्षर उच्यते ॥

Gita, 15-16,

The Higher Self is not only a safe guide, but a witness whom we cannot influence or remove. It is a reflection in man, of the Highest Self (परमात्मा)—God.

1. Seth—Ethical Principles, p. 163.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमार्थमेति चाप्युक्तो देहे अस्मिन् पुरुषः परः ॥

• *Gita*, 13-22.

We can attain the End of life by following the lead of this Higher Self—seated in our heart.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तन् प्रसादान् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Gita, 16-62.

As a matter of fact, it is the Higher Self that gives us the content of the moral life. For it gives us the Ideal. And unless there were an ideal, there would be no duty.

“It is inconsistent to take the property of another, only if we recognise the legitimacy of private property; but if anybody denies this, there is no inconsistency in his acting up accordingly. The same may be said of other virtues as well—such as chastity, charity or truth. It is no good saying that they lead to the equilibrium of the society. If anybody were to ask ‘Why should we desire that society should be in

equilibrium, why should we not seek to disturb the equilibrium instead of promoting it ? ' there is no answer to give except that equilibrium leads to something which we recognise as good, as something that can serve as an ideal of our own nature. '"¹

In other words, the Higher Self is the highest court of appeal. It alone lays down the standard of right or wrong.

पुरुषान् न परं किञ्चित् सा काशा सा परा भतिः ।

Panca-Dasi Gita, 8-20.

"The significance of the moral life consists in the constant endeavour to bring out more and more completely the rational, self-conscious spiritual element in the nature of man."²

दीपयन्ति महात्मानः सद्ब्रह्ममात्मानमात्मना ।

Panca-Dasi Gita, 8-25.

It is not what man *does* which exalts him, but what man *would do*.

For "man partly is, and wholly hopes to be."

1. Mackenzie—A Manual of Ethics, p. 426.

2. " " " " 247.

Let us, therefore, try to understand the nature of Higher Self. "These then are the constituent elements of Personality as such—Self-consciousness, the power of Self-determination, and the desire which irresistibly impels us to communion with other persons, or in other words Reason, Will, and Love. These are three perfectly distinct and distinguishable functions, but they are united by being the functions of one and the self-same subject, and gain a peculiar character from this very fact. They are the thoughts of a being, that wills and loves, the will of a being that loves and thinks, the love of a being that thinks and wills and each attribute may be said to express the whole being, therefore in terms of that attribute."¹

It is the Universe that we occupy in our moments of deepest wisdom and insight.

सर्वात्मानं महात्मानं विधूमामिव पावकम् ।

तं पश्यन्ति महात्मानो ब्राह्मणा ये मनीषिणः ॥

Panca-Dasi Gita, 8-24.

1. Illingworth—Personality : Human and Divine.

“To say fully what the content of this universe is, would no doubt be impossible. The content of universe of Rational Insight, is as wide as the universe of actual fact. To live completely in that universe would be to understand completely the world in which we live, and our relations to it, and to act constantly in the right of that understanding. This we cannot hope to do. All that we can do is, to endeavour to promote this understanding more and more in ourselves and others; in a way that is consistent with the promotion of this understanding.”¹

विश्वं चैव न वा विश्वं शक्यम् वा वेदितुं न वा ।

अनीयान् क्षुरधारायाः गरीयान् अपि पर्वताद् ॥

Panca-Dasi Gita, 8-22.

“The mystery that belongs to it arises from its being the only thing, or a form of the only thing, that is real in its own right, the only thing of which the reality is not relative or derived. For this reason it can

1. Mackenzie—Manual of Ethics, p. 249.

never be defined by contrast with any co-ordinate reality, as the several forms of inner experience which it determines may be defined by contrast with each other, nor as a modification or determination of anything else.”¹

आश्रयो वक्ता कुसलो अस्य लब्धा ।

Katha.

“We can only know it by a reflection on what is its own action, by analysis of the expression it has given to itself in language, literature and the institutions of human life, by consideration of what that must be, which has thus expressed itself.”²

अनुमानाद् विजानीमः पुरुषं सत्त्वसंश्रयम् ।

Panca-Dasi Gita, 8-64.

Thus the moral life is a life of Faith, and not of sight.

“The Divine Mind no doubt sees with perfect clearness, the ideal of human nature

1. Green—*Probgomina*.

2. Green—*Probgomina to Ethics*, p. 104.

and hence knows with perfect certainty, what is perfectly right for a man to do at every moment of his existence. Had man this Knowledge, his whole way of life would be perfectly plain before him. He would be advancing to a goal which he always sees with perfect distinctness. Under such circumstances we can hardly imagine a man taking the wrong path, and human life would no longer be a state of probation. As it is, man is not allowed to see clearly the end of his life. His life is surrounded with mystery. He is required to advance to a goal which he cannot see, but in which he is to believe. To guide him in his advance, he is given Moral Reason.”¹

श्रद्धावान् लभते ज्ञानं तत्परं संयतेन्द्रियः ।

Gita, 4-40.

“Human life is like the way of a man walking in darkness, and Reason is like a lamp which he carries with him, which

1. Wheeler—An Elementary Course of Ethics, p. 116.

shows him a limited portion of the way before him, casting upon it a limited pool of light, in which he is required to walk. If he advances in that light, the lamp, advancing with him, shows him a further portion of the way, and so advancing, he will in the end reach his goal. But if the man stands still, and, because he cannot see the end of the way, refuses to advance at all, that man is lost.”¹

यथा प्रदीपमादाय कश्चित् तमासि गच्छति ।

तथा सत्त्वप्रदीपेन गच्छन्ति परमैषिणः ॥

Panca-Dasi Gita, 8-75.

CHAPTER IX

Everyday Duty

Self-Realisation is the End of Life—which means the attempt to bring out more and more completely our rational self-conscious, spiritual nature.

1. Wheeler—Elementary Course of Ethics, p. 117.

But this End of Self-Realisation should not be understood in a purely abstract way. It is not opposed to all the particular contents of our desire. The universe of rational insight is the universe in which the whole world—including all our desires appears in its true relations. "To occupy the point of reason therefore is not to withdraw from all our desires, and occupy the point of view of mere formal self-consistency, it is rather to place all our desires in their right relation to one another."¹ As a matter of fact "Apart from the rights and duties of the social life, the individual life shrivels up into quite insignificant proportions. In connection with them, it expands to the full extent of its recognised capabilities."²

Thus Arjuna is urged to take up the duties of his social life—for it is thereby alone,

1. Mackenzie—Manual of Ethics, p. 253.

2. Muirhead—The Elements of Ethics, p. 173.

and not by forsaking his duties, that he can hope to realise his highest Self.

अनाश्रित्य कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥

Gita, 6-1.

The Hindu Ideal was to divide all men into four castes, and the individual life into four stages.

Caste really belongs to the second stage of life or that of the Grihasta—for the student (Brahmachari), the Cenobite (वाण-प्रस्थ or public-man) or the Hermit (भिक्षु) has no caste. Their duty does not differ according to the caste from which they are recruited.

The rigours of the caste system were considerably mitigated by the institution of Asrama. Caste belonged to only a certain period of the life. So long as the Brahmachari did not reach that stage, and so soon as the Grihasta passed out of that stage—he ceased to be affected by the inequalities of the caste. This, added to the fact that literacy was the only criterion for inclusion

in the upper division (of the three higher classes) did not shut out the scope for the development of genius and deprive the nation of the benefit that might be derived from talented man.

Be that as it may, Arjuna belonged to the Hindu Society. He was a Grihasta and so came within the rules of the caste. He was a Kshatriya and it was his particular duty to fight the enemy with the strength of his arms. It might be an unpleasant duty, a difficult task, but none the less, it was obligatory. He would be failing as a Kshatriya if he retired from the battle.

Self is not merely related to Society in general, but each particular self is related in a special way, to the society in which he is born. It is his place and function in society, that makes the individual what he is.¹ Thus one cannot forsake his own duty for the sake of some other duty.

1. Muirhead—The Elements of Ethics, p. 174.

भयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

Gita, 3-35.

The individual realises himself by enabling society through him, to perform the particular function which is represented by his station and duties.¹

यतः प्रवृत्तिर् भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

Gita, 18-46.

Arjuna belonged to the Hindu Society. But the lessons of the *Gita* were meant for the Parsi Society as well. There is no caste distinction in that Society—they all belong to the same caste. They lay stress on the fundamental unity of all individuals (rather than on the difference in temperament and capabilities) —in essential human needs.

कामः क्रोधः भयं लोभः शोकश्च चिन्ता क्षुधा श्रमः ।

सर्वेषां नः प्रभवति कस्माद् वर्णः विभियते ॥

Panca-Dasi Gita, 9-63.

1. Muirhead—Elements of Ethics, p. 174.

A man's life is not divided into different stages in that society—so that there is only the duty of 'man as man' there.

Yet not only the general instruction of sticking to one's duty, but even the particular task of fighting the enemy (as forms the occasion of the Gita) is equally binding on the Parsi. For a man gets a share of the sin, if he has the power to stop and yet connives at the perpetration of a crime.

जानन्नपि च यः पापं शक्तिमान् न नियच्छति ।

ईशः सन् सो अपि तेनैव कर्मणा संप्रयुज्यते ॥

Panca-Dasi Gita, 9-6.

God is God of the righteousness, and it is the privilege and duty of man to be a co-operator in the cause, a comrade to fight the forces of Evil.

अनिर् देवस्य देवस्य सौकृत्याय सखा हितः ।

Rigveda, 19-116-4.

Resignation to divine ordinance does not mean toleration of the evil. While the good man accepts evil, so far as it is God's ordinance, he does not willingly consent to it,

so far as it proceeds from his own lusts and passions or weakness.

Thus Arjuna is asked to fight, because it is his duty to fight. His confusion is due to the fact, that he wrongly believed that he had come to fight *for gaining happiness*.

The Karma Yoga portion of the Gita will for ever protect mankind from similar confusion.

CHAPTER X

Devotion

From Rectitude to Religion there is only one step. Both are based on submission. Rectitude is submission to Duty—or will of the Higher Self. Religion is submission to the will of God.

It has thus been said by Matthew Arnold that Religion is Morality touched by Emotion.¹

1. Muirhead—Elements of Ethics, p. 180.

It cannot be denied that morality without Religion is ineffectual and Religion without morality is mischievous. "A noble conception of Divine Economy is one of the surest guarantees of a virtuous life, as on the other hand, an exalted morality is almost certain sooner or later to dissolve a corrupt theology." ¹

"Morality and Religion are not necessarily concomitant and interdependent. . There are forms of religion which seem to have little or no connection with morality, and there are many men who live good lives and aim at high ideals of conduct, who yet profess to have no knowledge of, or belief in God, or who at any rate do not connect their morality with religion. But this does not alter the fact, that conscience should lead man to God, and that Ethics should end in Religion. Such cases, as we have referred to, are cases of arrested and stunted development. The fact remains, that Ethics on the

1. Fowler—Principles of Morals, Part I, p. 18.

one hand remains incomplete, inadequate and unexplained, unless it can carry itself up to religion, while on the other hand no religion can be a religion unless God speaks in it to the conscience of man."¹

Morality is Karmayoga and Religion is Bhaktiyoga. The Gita professes to teach all the yogas—all the methods of Self-Realisation and therefore now passes on to Bhaktiyoga. .

Conscience is a witness and a guide. It is a witness whom we can neither influence nor remove. It persists inspite of ourself. In that far its existence is objective—independent of us.

It is a guide that speaks the same thing to every man. It does not recommend truth to one and falsehood to another man. All conscience seems to be derived from the same source which is to say that the same conscience manifests itself in all.

1. Wheeler—Elementary Course of Ethics, p. 13.

There is one Entity that exists inspite of ourselves and guides us all.

To conceive this Entity as impersonal *i. e.* as "Law," is Morality. To conceive it as personal *i.e.* as a Being is Religion.

Personality implies fellowship, and Religion is fellowship with God.

Our readiness to submit to another, is proportionate to our love for him. Thus love of God which makes the submission to His will complete, is the perfection of Religion.

It should be remembered that as in the case of Morality, mere outward conformity should not be mistaken for real resignation. The one rises into rebellion as soon as there is any opportunity—the other deepens by each succeeding act of resignation.

Joy is the mark of real resignation. Unless one takes pleasure in submission, he has not really submitted.

On the other hand there is no real pleasure without resignation. Even in worldly love, the centre of gravity is shifted from

one's own self to the object of love—the man finds the greater pleasure in pleasing the beloved.

To enjoy the greatest pleasure, one must forget himself, and identify himself with another interest.

Love which enables one to identify himself with God—to lose himself in God—is the source not only of the greatest but also of the highest pleasure.

This is why Kesava asks Arjuna to give up all other consideration and resign himself to God.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

Gita, 18-66.

It is thereby alone that one can get permanent peace.

There are three varieties of love—love for a superior, love for an inferior, love for an equal. The first is called reverence, the second is known as affection, the third alone properly deserves the name of love. God may be loved with any of these loves.

Following this principle, the devotees of India divide love into five classes, viz: दास्य, भक्ति, सख्य, माधुर्य and वात्सल्य. Dasya is due to the Master, Bhakti to parents, Sakhya to friends, Madhurya is conjugal love, and Vatsalya is paternal affection.

Of them the intensity of conjugal love is greater than that of any other variety, since the identification of the lover and the beloved is there complete.

Thus the Vaishnava cult of Hinduism, and the Sufi cult of Parsism prefer to worship God as the Beloved—the only difference between them being that the Hindu prefers to love with the devotion of the wife, and the Parsi with the devotion of the husband. Thus the following couplet of Amir Khasru, written in the Hindu Spirit, raised the resentment of Jahangir, who understood in the Parsi spirit.¹

1. Nagari-Pracharini Patrika, Sambat 1980-
p. 280.

नू शवाना मि-नुमाइ, वा वर-ए के बूरी इम शव ।
 कि हनोज चशमे मस्त आस्त, अस्तर--ए खुमार शार॥
Khasru.

"You show signs of dissipation ; on whose breast had you been last night ? Your eyes are still languid and show signs of intoxication."

Addressed by the wife, this is permissible, addressed to the wife, this is revolting.

This also shows how the divine love may be confounded with impure and frivolous attachment.

Thus the safest course for Bhakti-yoga—the Royal Road, so to say, is devotion or worshipfulness.

The lover likes to think of the beloved. There are people who derive considerable benefit by fixing their mind on an image. "Who can doubt the reality of the influence of the contemplation of the image of the sitting Budha ?"¹

1. Widgery—Comparative Study of Religions,

In vedic days, the Angirasas and the Bhargavas were divided over the utility of the image. The Angirasas preferred the Deva-Yasna cult of Image worship. The Bhargavas preferred the Mazda-Yasna cult of An-iconism. Hinduism and Parsism are their modern representatives. The Sikh cult combines the two (and adds to it the ideal of conquest of the environment).

The Gita supports both the points of view. It permits image worship.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Gita, 7-21.

But it prefers the An-Iconic cult.

अव्यक्तम् व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।

Gita, 7-24.

It may be noted that only Personal God—whether imaged or not imaged—can be worshipped.

Of the Impersonal (Nirguṇa) God or the Absolute, there can be no worship. The Absolute belongs to the province of Jnana-

yoga. The proper attitude towards it is not that of worship but that of realisation of identity.

ब्रह्मार्पणम् ब्रह्महविर् ब्रह्माग्री ब्रह्मणा हुतम् ।

Gita, 4-24.

For, for an act of worship, two persons are necessary viz. he who worships and he who is worshipped. But the whole object of Jnana-yoga is to deny and remove this duality.

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ।

Thus from 'devotion to Duty', Arjuna is led on to 'devotion to God' which achieves for man self-realisation, and which from generation to generation, has succeeded in giving to man permanent peace. And so far as man is not devoid of feeling, so far as he is not merely a dealer in logic, but a being that weeps, Bhāktiyoga will continue to give solace to a large section of mankind. •

Even as a means of realising identity, feeling has a great value. "We *feel* as one, what we *think* as two."

It should not be supposed that feeling cannot get rid of the inherent duality. Will is the medium of separation as well as unity. In voluntary resignation of one will to another, there is both unity and difference. "My cot is too small for two selves to find room therein" is an utterance that is liable to be mistaken for that of a Jnana Yogin, though uttered in the ecstasy of love by Jalaluddin Rumi.

CHAPTER XI

In All That Is Best

Fondness leads one to muse on the object of love and thought intensifies love. The man who loves God would like to think of Him often. But how can one think of God unless he has seen Him? Nay even when His existence is doubted.

इतोम आहुर् नैव अस्तीत्येवम् ।

Rigveda, 2-12-5.

The traditional method is to read, to think, and to understand: श्रवण, मनन, and निदिध्यासन.

The Idol-worshipper fixes the attention on the idol. But the image is only symbolical, it represents the bundle of qualities that we attribute to God—which constitute our idea of Godhead.

But what is our idea of Godhead? It is the concentration of all the best that we know of. The qualities inhere in some objects—not all in one, as in the case of God—but some one attribute in some place and some other attribute in another. Gita tells us that our ideation of God would be considerably helped by thinking of all the great and good objects in nature—or their characteristic features.

यद् यद् विभूतिमत् सर्वं श्रीमद् ऊर्जितमेव वा ।

तद् तद् एवावगच्छ त्वं मम तेजो अंशसम्भवम् ॥

Gita, 10-41.

The Gita gives us a long list of such objects.

महर्षीणाम् भृगुर् अहम् गिरामस्येकमक्षरम् ।

Gita, 10-25.

I am Bhrigu (Zarathushtra), in the Maharshis, the syllable " Om " in speech.

The list is however far from being exhaustive.

एष तूद्देशतः प्रोक्तः विभूतेर् विस्तरो मया ।

Gita, 10-40.

It need not however be considered as a blasphemy to think of God in man, and even in lower creatures or inanimate objects. Our idea of Godhead is bound to be anthropomorphic. No one can run away from his own shadow—and however sublime our conception of Godhead may be, though they may be the highest of the human conceptions—they are still human conceptions. - -

These sublime attributes are found in some concrete objects. And there is no harm if these concrete objects serve to remind us of God.

Thus even inanimate objects may help us to contemplate about God. (Though it is in

human beings that we would get the highest expression of the qualities associated with Godhead.

This leads us on to the idea of prophets. For "in the last analysis, the object of man's choice, is a certain type of self-hood. The question therefore comes up, which, among the possible selves, is the true or the Ideal Self."¹

Thus Gita mentions some Prophets such as Ramachandra and Zarathushtra (Bhrigu). The divine qualities are found at their best in these Prophets.

The Prophets are the Gurus of mankind. We shall well realise the necessity of a Guru, if we remember the words of Brighaten "I cannot light my own fire, I must convey a spark from another's hearth."²

For ordinary mortals, the Guru is as good as God himself. "God for man is he, in

1. Seth—Ethical Principles, p. 5.

2. Macdonald—The Religious Attitude in Islam, p. 1.

whom man finds his Self-Realisation. Whatever more He may be, matters for us not at all." ¹

Thus the Prophet is looked upon as God incarnate—as an Avatar:

It need not be considered that there is any inherent impossibility in the idea of Avatar—in the Omnipresent One, continuing to be omnipresent, and yet taking up a human form. "If there is an indestructible moral individuality which constitutes Self, which is the same when wielding the largest powers and when it sits alone at the dark centre—which may live under a double set of conditions at the same time—I see no metaphysical contradiction in the idea of Incarnation." ²

Be that as it may, whether divine incarnation or not, we see the best of humanity in the Prophets—they are the best specimen

1. Macnicol—Religion of Jesus, p. 138.

2. Hutton—Theological Essays, p. 269.

of humankind. Thus the Gita does not restrict their number to a selected few only, but says that Prophets are born in every age.

धर्मसंज्ञाप्रदायि सम्भवामि युगे युगे ।

Gita, 4-8.

The nature of love is to concentrate on a particular object and give a supreme value to that object to the exclusion of others, as Hafiz has said,

हमरोज' शाह-ए आब्जुमान-ए, दिलवरान एक आस्त् ।
दिलवर आगर हाजारान बूद, दिल वर आन एक आस्त् ॥

Love demands monopoly and thus love is the great instructor in monotheism—there is only one centre in the circle.

We may however remember that the same moon is reflected in many waves. Each reflection is a reflection of the same moon and it is for us to turn this fact to best advantage by thinking of the moon, in any reflection.

CHAPTER XII

Through the Eye of Philosophy

We have seen that Duty is the End of life, and that the perfection of duty is in the love of God.

It yet remains to be seen, whether this conclusion will stand the test of a critical examination. This can be done only by a comprehensive study of the problem of existence. In other words we have got to know whence we came to be created and what is our final destination. We are part of the universe and we can solve this problem satisfactorily only by understanding whence the universe came to be created and how it will end. Philosophy ~~proposes~~ to do this work and the Gita now ~~passes~~ on to the problem of Philosophy. "In order to act, the Self must also feel and know."¹

Thus Philosophy is an intimate part of the Gita, and the query of Arjuna about mind

1. Seth--Ethical Principles, p. 5.

and matter is very pertinent.

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद् वेदितुम् इच्छामि ज्ञानं ज्ञेयं च केशव ॥

Gita, 13-1.

There is a close connection between Religion and Philosophy. "It is inevitable that Philosophy should assert its power. Religion has to conform itself to current Philosophy."¹ "Lest the hold of the highest moral ideas on the mind should be weakened for apparent lack of intellectual justification."² Religion means no more than Philosophy applied to everyday life.³

By ultimate analysis the Universe is found to consist of two substances namely (1) Matter or that which occupies space and (2) Mind or that which thinks. Philosophy also examines the question as to whether there is a Creator of these two

1. O'Leary—Arabic Thought, p. 6.

2. Green—Prolegomena to Ethics, p. 346.

3. Lingeshah—Mahabhagavat—Heart of *Gita*, p. 18.

substances, which is the cause and the basis, the explanation and the consummation of these two substances. Thus, Nature, Soul and God are the Problems of Philosophy.

The truth that Philosophy has arrived at, is that there is an underlying unity between Matter and Mind (Nature and Soul) and also between Soul and God.

There is a correlation between Mind and Matter. "The human Soul could not think, conquer or love Nature, were it unthinkable, unconquerable, and unloveable. Nature is the object of a subject, quite rational and thoroughly intelligible, capable of control and worthy of love."¹ "Matter cannot develop life or consciousness unless it had the potentiality of them in its nature. No amount of shock from the external environment can extract life out of mere matter."²

Similarly there is no gap between Soul and God. God is infinite, and the Infinite is

1. Radha Krishan—Indian Philosophy, p. 170.

2. Radha Krishan—Indian Philosophy, p. 181.

not a mere abstraction. It is in and through the Finite, that the Infinite expresses itself. The Transcendental Reality is also the Immanent Reality. "To be free from everything is to be nothing."

Thus the Infinite is present in the finite. God is present in Man.

"Everything seeks a good beyond itself, tries to rid itself of its finiteness, and become perfect. The finite seeks self-transcendence. This clearly establishes that the Infinite Spirit is working in the finite. The real is the basis of the Unreal." ¹

"If there is any ingrained belief in us all, it is the idea of freedom." ²

The categorical Imperative of Duty is best explained as the call of the Infinite, "As Will, man lives and moves and has his

1. Radha Krishan—Indian Philosophy, p. 203.

2. Lingesha Mahabhagavat—Heart of the Bhagvat-Gita, p. 32.

being in the noumenal world, from which as Intelligence, he is for ever shut out.”¹

Thus a consideration of Philosophy is calculated to lead to a better understanding of ‘the categorical quality of the imperative of morality.’²

“And a larger and deeper conception of the meaning of life inevitably brings with it a larger and a deeper life.”³

So the study of Philosophy cannot be ignored.

CHAPTER XIII

Freedom

The subject-matter of this chapter is Jnana Yoga. It teaches us about the identity of man and Brahma.

If God is infinite, then human soul is also a part of God. Otherwise God would be

1. Seth—Ethical Principles, p. 164.

2. Seth—Ethical Principles, p. 163.

3. Seth—Ethical Principles, p. 9.

limited by the existence of the human soul—by something other than Himself. So that either human soul is a part of God, or God is not infinite.

The same truth may be seen from another point of view—from the problem of evil. Personal God is not the last word of Philosophy. Personality implies particularisation—distinction from what is not itself. Personal God is the source and sustenance of all truth, all goodness and all beauty. Wherefrom does then untruth, evil or ugliness derive their existence? It is no good saying that in the end truth will triumph. That is a mere supposition. Moreover, God, who is the source of both truth and untruth, has ceased to be personal. If both truth and untruth are His parts, then He will be equally indifferent to both.

Thus the existence of evil points out that Personal God is not the last word on the point. All distinction is reconciled only in the Absolute. In the Absolute alone, good-

ness is not limited by badness, or badness by goodness.

If the Absolute is the ultimate truth, then there exists nothing besides it—otherwise it would be relative and not Absolute.

Thus human soul has no separate existence. It is part of the Absolute—it is the Absolute.

The existence of the human soul is mere appearance—in reality only the Absolute exists. If the Absolute does not exist, then God is the creator of evil. If the Absolute exists—then human soul is expression of the Absolute.

Jnana-yoga teaches us that the End of life is to realise this great truth that human soul is the Absolute—it is unlimited, free.

There cannot be two Absolutes—so the human soul is the Absolute itself.

पूर्णम् इदं पूर्णम् अदः पूर्णत्वं पूर्णम् उदच्यते ।

Panca-Dasi Gita, 12-107.

It is because the human soul does not know itself to be the Absolute, that it con-

siders itself to be bound. Ignorance is real bondage.

मोक्षस्य न हि वास्तो अस्ति न ग्रामान्तरमेव वा ।

अज्ञानद्वयप्रस्थिनाशो मोक्ष इति स्मृतः ॥

Panca-Dasi Gita, 13-22.

Being the Absolute, it is beyond the bondage of pleasure and pain—otherwise it would not be the Absolute.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

Gita, 18-54.

It is also free from the bondage of duty. Nothing can bind it.

कर्तव्यमिति कर्तव्यं वेति वै ब्राह्मणो भयम् ।

Panca-Dasi Gita, 13-51.

“Duty implies antagonism and resistance. But the action of the perfect, so far as they are perfect, is natural.”¹

यदि कर्ता भवेत् कर्ता न क्रियेत कदाचन ।

Panca-Dasi Gita, 13-38.

They transcend duty, for they transcend any definite purpose. “The functioning of

1. Seth—Ethical Principles, p. 57.

will for a definite purpose is the work of finite being. Iswara is willing—but willing to no definite purpose. It must necessarily be an expression in delight, for bliss is its soul—delight the expression.”¹

यत्र आमन्दाश्च मोदाश्च मुदः प्रमुदः भासते ।

Rigveda, 9-113-11.

We are thus in a position to understand the full significance of the most important lesson of the Gita.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

For the जीवन्मुक्त does not work for any definite purpose.

“He does not act because it is his duty to Act, but because it is his privilege to Act.”²

So success or failure does not matter to him. He is concerned only with the action itself.

1. Mahendra Sarkar—Comparative Studies in Vedantism, p. 95.

2. Lingesha Mahabagavat—Heart of Bhagavat-Gita.

आकन्तार्यम् आरभते न प्राणानां धनायते ।

Panca-Dasi Gita, 13-103.

As a matter of fact the grandeur of Duty is dwarfed if it ceases with the acquisition of any particular result.

Thus the same argument of Arjuna

न चैतद्विदुर्म कतरन्नो गरीयः ।

यद्वा जयेम यदि वा न जयेयुः ॥

Gita, 2-6.

may be turned against him. He did not like to fight because victory or defeat he thought to be the same to him. He might as well enter into the fight, because victory and defeat were the same to him.

He uttered these words without understanding the logical implication; that is why he was accused of प्रज्ञावाद (tall talk).

In Jnana yoga there is no morality—for one has transcended the distinction between right and wrong then.

त्यज धर्मम् असंकल्पाद् भवर्मे वाप्यलिप्सया ।

Panca-Dasi Gita, 13-33.

In Jnana yoga there is no worship. There is only one existence—who shall worship whom ?

यदैव याजिनां यज्ञान् आत्मनीज्या प्रवर्तते ।

Panca-Dasi Gita, 13-87.

He has no lord over himself.

न तस्यैहेश्वरः कश्चित् त्रैलोक्यस्यापि यः प्रभुः ।

Panca-Dasi Gita, 13-41.

Thus Jnana yoga has been the butt-end of the attack of superficial critics—as a step which degrades man into an immoral being.

They however forget that the Jnana yoga is immune to the attractions of pleasure. Unless and until one has learnt to look upon the pleasant and the unpleasant as equal, he is not a Jnana yogin. And after he has learnt to do so, vice cannot tempt him. For vices have their hold only through the desire for pleasure. That does not weigh with the Jnana yogin.

अधर्मं चाप्यलिप्सया

Panca-Dasi Gita, 13-33

Morality covers only a limited sphere of existence. The tiger is not held responsible for murder. God himself has ordained death, which snatches away the child from the mother's breast. Is God guilty of cruelty? Where the motive is pure, sin does not touch the man.

यस्य नाहकतो भावो बुद्धिर् यस्य न लिप्यते ॥

Gita, 18-17.

Then again truth has got to be accepted—whether palatable or not. If the Absolute is the real truth of the matter—our refusal to accept it does not alter the facts.

Jnana yoga teaches us the highest truth—*viz.* that man is free.

The End of Religion is to transcend Religion. And that is the plane where the *Gita* has landed us.

It begins by teaching duty and ends by teaching how to transcend duty.

Rectitude consists, not in the achievement of any particular object but in the manner of choice, not in what we do, but in why we

do *i. e.* to say in the right direction of the will itself.

Thus Kant laid down that there is nothing good in the world, or even out of it, but the good will.

This follows from the fact that the moral imperative is categorical. Every external end is empirical and could give rise only to a hypothetical end. We should be entitled to say that if we seek that end, we are bound to act in a particular way (with a view to its attainment). The absolute imperative of duty has no reference to any external ends. It consists in the right direction of the will itself. The end for man as man, is attained in the right action itself. It is *conduct* and not *production*. The good is not something to be hereinafter attained. It is attained from moment to moment, in the good life itself.

This is also expressed by saying that the moral progress lies from "Do not" to "Do" and from "Do" to "Be."

“ It is a common remark that moral code changes from “ Do not ” to “ Do ” and from this to “ Be.” A Mosaic code may attempt to regulate the specific acts of life, Christianity says “ Be ye perfect.”¹

This is also what Hegel meant by saying “ Be a Person.”

Thus Karma, Bhakti and Jnana, Yogeswarā Govinda teaches in the Gita all the three Yogas (Methods) of Self-Realisation.

CHAPTER XIV

Raja Yoga (Synthesis)

The Gita teaches us all the methods of Self-realisation *viz* : Karmayoga, Bhaktiyoga and Jnanayoga. These three methods correspond to the three faculties of the mind *viz* : willing, feeling and knowing, and there is not a fourth faculty and therefore not a fourth method of Self-Realisation. Yoga means primarily Self-

1. Dewey—Outlines of Ethics, p. 231. ‘

Realisation and secondarily the method of Self-Realisation. Self-Realisation is the object also of Religion. Therefore there is no Religion that transcends the lessons of the Gita. All the Religions are more or less based on Bhaktiyoga—only in Buddhism prominence is laid on Karmayoga, and in Jinism prominence on Jnanayoga. Other religions are mostly Bhaktiyoga with a mixture of Karmayoga and Jnanayoga. Thus all Religions will find support in the Gita. The Gita may be used as the Scripture of all Religions—It is the scripture of the world-religion.

The greatness of the Gita lies in the fact that it is the support of every method. Minds differ as rivers differ. The same cap does not fit on every head. The Gita is the only scripture that offers to the head the cap that will fit it.

“The practicality of the Gita consists in its recognizing the varieties of minds and inclinations. Though truth is one and the

ultimate goal must be the same, yet it cannot be insisted that all must follow the same method to reach it. Though perfect health is the goal of all his patients, a doctor would not prescribe the same course of treatment to them all.”¹

“The Gita supports all ideals or none.”²

But the Gita does not do so by mere mechanical combination only. It does not present the three yogas separately, and ask people to take up which one he chooses. It shows that there is an inward relation between the three. There is a necessary connection between them. In other words it synthesises all the three methods into one yoga—which is known as Rajayoga. So that Karma, Bhakti and Jnana yogas are the different aspects of the same Rajayoga—just as Willing, Feeling and Knowing are the different aspects of the same mind.

1. Lingesha Mahabhagavat—Heart of the Bhagavat-Gita, p. 19.

2. Ibid, p. 24.

Herein lies the uniqueness of the Gita.

It points out the synthesis, both by (a) ascension and (b) descension.

(a) It begins with Karmayoga and shows that Karmayoga leads on to Bhaktiyoga, and Bhaktiyoga to Jnanayoga.

(b) On the other hand it shows that Jnanayoga must be based on Bhaktiyoga, and Bhaktiyoga on Karmayoga.

The whole structure is like a three-storied mansion, Karma, Bhakti and Jnana, forming its different floors one above the other.

We have seen how Karmayoga goes up to Bhaktiyoga. Karmayoga means submission to the will of the Higher Self. The dictate of the Higher Self is the same to all. Thus submission to the Higher Self is submission to God—if the Higher Self is not considered to be the expression of an Impersonal Law but of a Personal Being. At the same time, Personal God is not the last word of Philosophy. It does not explain the existence of evil—does not explain whether Satan's

ability is derived from God. Thus Bhakti-yoga cannot stop with itself. It goes up to Jnanayoga.

On the other hand so long the soul is encompassed in a body—one is subject to the sway of hunger and thirst, it cannot live in the knowledge of absolute monism. It has got to recognise dualism for practical purposes—व्यवहारिक as Sankara said. Moreover it is in love that the identity between the lover and the beloved is harmoniously established. Then again it has been said that “you cannot love until you know, and ye cannot know until you love.”¹

Jnanayoga proposes to know and it must be based on Bhaktiyoga, in order to know accurately.

It must be based on Karmayoga as well. “True knowledge of a person can only be acquired by means of affinity of character, and so holiness is needed for the knowledge of the holy one.”²

1. Holley (Babai—Spirit of the Age), p. 158.

2. Macnicol—Religion of Jesus, p. 26.

As a matter of fact a God that is not moral, a God that is not godly, is not different from the devil. So true Bhaktiyoga must be based on Karmayoga.

Gita follows the natural method of going up from morality to God as the source of that morality. Those who follow the other method of first postulating the existence of God, and then derive morality as His will, make the course perilous for both. For if one should entertain any doubt about the existence of God, his faith in the moral laws also will topple down.

On the other hand if God is seen to be the source and support of morality, religious belief is founded on a rock bed. For moral laws are apparent to everybody and cannot be denied. Moreover when God is seen as speaking to man, through conscience, divine service comes to be direct. No intermediary is required for the purpose. Every one can go up to God direct and act according to His wishes. It makes religion very simple

and prevents the possibility of its corruption by the growth of unmeaning and injurious ceremonies, and this is the religion preached by the Gita.

And this being the natural religion is bound to survive, Man cannot transgress morality.

“Man lives under the power of the idea of the supreme reality of moral distinctions, and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it.”¹

So that if life is not to be invalidated, the religion of the Gita has got to be lived. The Rajayoga gives a complete and comprehensive picture of that life—consisting of the three-yogas.

It asks us to act like a Karmayogin, to feel like a Bhaktiyogin, and to think like a Jnanayogin. This is the highest life possible, the ब्रह्मभूत or the जीवन्मुक्त stage.

1. Seth—Ethical Principles, p. 435.

An idea of such a life may be formed from the description given in this chapter.

It is the Ideal, that we carry in us, that determines our duty. Locke therefore pointed out that the proper way of determining what rational conduct is, would be to ask the question as to what would be the conduct of the Ideal Person.

महाज्जो येन गतः स पन्थाः ।

Panca-Dasi Gita, 14-5.

In other words, the moral standard is primarily the perfect person. Hegel thus laid down the fundamental moral law to be "Be a Person."

The characteristic of the Ideal person are described in this chapter.

We have now come to the close of the Gita, and the more we think of it, the more will we find that the Gita is par excellence, the Gospel of life for all mankind.

CHAPTER XV

In the Presence of God

The whole life of the Rajayogin may be considered to be a prayer of God. The melody of that prayer is to be found in Chapter XV—wherein the yogin feels the presence of God everywhere—whither he might turn.

The influence of this prayer may be well known from the words of Babu Hirendra Nath Datta in his गीताय ईश्वरवाद.

This song of the 15th Chapter truly explains the name of the Gita as a song.

It forms the fitting conclusion of the Gita as Babu Satyendra Nath Thakur has remarked in his translation of Gita.

This song will ever be on the lips of the yogin.

If we break the silence of the soul and utter any words at all, may these ever be the words of the Gita—the Song Celestial.

GITA AND GURU GOVINDA

The Scripture is the bond of the Church, the cement that holds all the units together. It is devotion to the same scripture that makes the brotherhood of Islam, the strongest of its kind. It is lack of this devotion in actual fact, as distinct from academical theories, that makes the Hindu helpless as the lamb.

Guru Govinda Sinha rightly diagnosed the cause of this weakness, which appeared to others to be inherent. He wanted to make a lion out of the lamb.

भेदोको मैं शेर बनाउँ । राटन के सङ्ग रङ्ग लड़ाउँ ॥

Rahet—Namah.

And so he made the scripture supreme above all, the Arbiter of the National Destiny.

आज्ञा भरी अकालका तब चलाया पन्थ ।

सब शिखोका हुकम है गुरु मानिये ग्रंथ ॥

Rahet—Namah.

But if all the five sects of the Aryan Church (the Hindu, the Parsi, the Bud-

dhist, the Jaina and the Sikh) are to be held together, then the Guru-Grantha or the National Scripture, cannot leave out of account, the Gita, which is "the butter churned out of the milk of the Veda" and eminently suited for serving as the Common Scripture of all the five sects of the Vedic Church.

And Guru Govinda had no other mission than to preach the Gita by his life.

दशम कथा भगवत् की

भाषा करी बनायी ।

अपर वासना नाहि प्रभु

धर्मयुद्ध चायी ॥

Krishnavatar.

At the time of the composition of the Veda, the Indians and the Iranians yet formed one people. The Indians adopted the Iconic form of worship, otherwise called Deva-Yasna. The Iranians adopted the An Iconic form, otherwise called Mazda-Yasna. The Veda, however, was the joint property of both these peoples, and it upholds both

the cults. Thus it applies to the Supreme Lord Rudra, both the adjectives "Deva" and "Asura."

यद्वा महे सौमनाय रुद्रम् ।

नमोभिर देवम् असुरं दुवस्य ।

Rig-Veda 5-43-11

The difference in the stress, laid on the Iconic and the An-Iconic forms of worship, by the Indians and the Iranians respectively, however, created a gulf of difference between the Hindus and the Parsis, which widened with time. Yogeswara Govinda reconciled the two points of view by making in the Celestial Gita a synthesis of the messages of Ramchandra and Zarathustra. It was however left to Ganadhara Guru, Govinda Sinha, to implement the ideal in life, by founding a new sect of the Vedic Church—a sect that would live and die by the Gita.

Guru Govinda Sinha united the Hindu and the Parsi. He adopted the Parsi costume (short and shirt) but the Indian

Script (written from the left). In Private life, he permitted Iconic worship (कालिका) but in public life, he would tolerate nothing but the An-Iconic form (महाकाल).

He taught them Organisation, by which the Hindus and the Parsis could save themselves and for that purpose he placed the Scripture in its true place, as the sole authority for one and all

ग्रन्थशेखको मानिये प्रकट गुरुको देह ।

यिनके हृद शुद्ध है खोज शब्दमें लेह ॥

Rahet—Namah.

He brought the Vedic Religion to perfection, by making it fit for all, and by making all fit for it. His whole life is nothing but the Gita in action.

And in profound reverence to the Last of the Prophets "who possessed nothing, desired nothing and feared nothing" let us shout the cry of victory,

ॐ सत् रुद्र अकाल

In the name of Rudra the Eternal (सत्) and the Infinite (अकाल).

परावेदः

प्रतिपद्

अर्जुन-विषादः

धृतराष्ट्र उवाच

१. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय । १-१

संजय उवाच

२. दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ १-२
३. पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३
४. अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४
५. धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५

६. युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६
७. अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७
८. भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८
९. अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
तानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९
१०. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१०
११. अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११
१२. तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
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१३. ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहस्रैर्वाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३
१४. ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४

१५. पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं धूमौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५
१६. अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६
१७. काश्यपश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७
१८. द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८
१९. स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १-१९
२०. अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ १-२०
२१. हृषीकेशं तदा वाक्यमिदमाह महीपते ।
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२२. यावदतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
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२३. योत्स्यमानानवक्षेऽहं य एतेऽत्र समागताः ।
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२४. एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
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२५. भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
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२६. तत्रापश्यत्स्थितान्पार्थः पितृन्पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ।
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२७. तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
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२८. दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
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२९. वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
 गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ॥ १-२९
३०. न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
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३१. न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
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३२. किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
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त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥
१-३२
३३. आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
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१-३३
३४. एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३४
३५. निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
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३६. तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्
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३७. अग्रप्येते न पश्यन्ति लोभोपहतचेतसः ।
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३८. कथं न श्रेयमस्माभिः पापादस्मान्निवर्तितुम् ।
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३९. कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
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४०. अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु बाष्पेय जायते वर्णसंकरः ॥ १-४०
४१. संकरो नरकायैव कुलघ्नानां कुलस्य च ।
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४२. दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
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१-४२
४३. उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
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४४. अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
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४५. यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
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४६. एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
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४७. तमुवाच हृषीकेशः प्रहसन्निव भारत ।
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४८. अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
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४९. श्रोत्रियस्येव ते पार्थ मन्दकस्याविपाश्चितः ।
अनुवाकहता बुद्धिर् नैषा तत्त्वार्थदर्शिनी ॥
५०. न त्वेवांह जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२
५१. देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३
५२. नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१४
५३. अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
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५४. अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
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५५. य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९
५६. न जायते म्रियते वा कदाचि-
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 अजो नित्यः शाश्वतोऽयं पुराणो
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५७. वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
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५८. बासांसि जीर्णानि यथा विहाय
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 तथा शरीराणि विहाय जीर्णा-
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५९. यथा रुरुः शृङ्गम् अथो पुराणम्
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 विहाय गच्छत्यनवेक्षमाणः
 तथा विमुक्तो विजहाति दुःखम् ॥

६०. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३
६१. अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
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६२. अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
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६३. अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
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६४. जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
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६५. सर्वे क्षयान्ता निच्रयाः पतनान्ताः समुच्छ्रयाः ।
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६६. अहन्यहनि भूतानि गच्छन्ति यममन्दिरम् ।
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६७. पुनः पुनर् जायमाना पुराणी
समानं वर्णं अभिशुम्भमाना ।
श्वघ्नीव कृन्तुर् विज आभिनाना
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६८. न ह्यहानि निर्वन्ते न मासा न पुनः क्षपा ।
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६९. ईयुस्ते ये पूर्वतराम् अपश्यन्
 वि उच्छन्तीम् उषसं मर्यासः ॥
 अस्माभिर् उ नु प्रतिचक्ष्या अमूद्
 ओ ते यन्ति ये अपरीषु पश्यान् ॥

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७०. एकसार्थप्रयातानां सर्वेषां तत्र गामिनाम् ।
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७१. सो अयं विपुलमध्वानं कालेन ध्रुवमध्रुवः ।
 नरो अवशः समभ्येति सर्वभूतनिषेवितम् ॥
७२. क्व नु ते अद्य पिता पार्थ क्व नु ते अद्य पितामहाः ।
 न त्वं पश्यसि तान् अद्य न त्वां पश्यन्ति ते अनघ ॥
७३. मृताः गर्भेषु जायन्ते जातमात्रा म्रियन्ति च ।
 चक्रमन्तो म्रियन्ते च यौवनस्था तथा अपरे ॥
७४. कालः कर्षति भूतानि सर्वाणि विविधान्युत ।
 न कालस्य प्रियः कश्चिन् न द्वेष्ट्यः कुरुसत्तम ॥
७५. पुरुषस्य हि दृष्ट्वेमां उत्पत्तिं अनिमित्ततः ।
 यदृच्छया विनाशं च शोकहर्षाव् अनर्थकौ ॥

७६. किं नु मुह्यसि मूढस् त्व शोच्यं किम् अनुशोचसि ।

यदा त्वामपि शोचन्त शोच्यायास्यन्ति तां गतिम् ॥

७७. कुतो असि आगतः को असि क्व गमिष्यसि

कस्य वा ।

कस्मिन् स्थितः क्व भविता कस्मात् किन्

अनुशोचसि ॥

७८ अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८

७९. आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९

८०. देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

२-३०

८१. स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याऽद्धि युद्धाच्छ्रेयोऽन्यात्क्षत्रियस्य न विद्यते ॥

२-३१

८२. जयो बधो वा संग्रामे धार्त्रादिष्टः सनातनः ।
स्वधर्मः क्षत्रियस्यैषः कार्पण्यं न प्रशस्यते ॥

८३. यदृच्छया चोपपन्नं स्वर्गद्वारमपांशुतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥

२-३२

८४. न चैतद् अनुरूपं ते यत्ते ग्लानिर् अरिन्दम ।
यद् ओजसा न लभते क्षत्रियो न तद् अश्नुते ॥

८५. अधर्मः क्षत्रियस्यैषः यच्च शय्यामरणं भवेत् ।
विसृजन् श्लेष्ममूत्रानि कृपणं परिदेवयन् ॥

८६. यानि दुःखानि सहते क्षत्रियः युधितायितः ।
तेन तेन तपो भूय इति धर्मविदो विदुः ॥

८७. अशोच्यः हि हतः शूरः स्वर्गलोके महीयते ।
न ह्यन्नं नोदकं तस्य न स्नानं नाप्यशौचकम् ॥

८८. कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हाकरिसूदन ॥ २-४

८९. गुरुनहत्वा हि महानुभावान्
‘श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामास्तु गुरुनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५

९०. न चैतद्विद्मः कतरन्नो गरीथो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६
९१. कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७
९२. न हि प्रपश्यामि समापनुद्याद्-
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८
९३. एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य शशरं चापं शोकसंविग्नमानसः । १-४६

द्वितीया ।

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१. तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१
२. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२
३. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ २-३
४. यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।
बुद्धिं तस्यापकर्षन्ति सो अर्वाचीनानि पश्यति ॥
५. यत्र नास्ति शरैः कार्यम् न मित्रैर् न च बन्धुभिः ।
आत्मनैकेन योद्धव्यं तत् युद्धम् उपस्थितम् ॥
६. व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥
२-४१
७. यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२

८. कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३

९. भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

२-४४

१०. अन्यच्च श्रेयस् अन्यद् उत्तैव प्रेयस्

ते उभे नानाथे पुरुषं सिनीतः ।

श्रेयस् आददानस्य साधु भवति ।

हीयते अर्थाद् य उ प्रेयस् वृणीते ॥

११. श्रेयश्च प्रेयश्च मनुष्यम् एतस्

तौ सम्मरीत्य विविनक्ति धीरः ।

श्रेयस् हि धीरो अभिप्रेयसो वृणीते

प्रेयस् मन्दो योगक्षेमाद् वृणीते ॥

१२. सुविज्ञानं चिकितुषे जनाय

सच् च असच् च वचसी पस्पृधाते ।

तयोर् यत् सत्यम् यतरद् ऋजीथिस्

तद् इत् सोमो अवति हन्ति असत् ॥

ऋक्. ७-१०४-१२

१३. यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
 तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचारः ॥ २-९
१४. यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
 नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

४-३१

१५. यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।

१६-२३

१६. सुखं सुखेनेह न जातु लभ्यम्
 दुःखेन पार्थ लभते सुखानि ।
 इमं तु ते मार्गम् अपेतमोहम्
 वक्ष्यामि चित्तग्रहणाय सुष्ठु ॥

१७. सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निहाच्छति ॥

१८-३६

१८. यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

१८-३७

१९. विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८
२०. यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तमसमुदाहृतम् ॥ १८-३९
२१. बध्नन्धपरिक्लेशैः क्लिश्यन्ते च पुनःपुनः ।
ते खल्वपि रमन्ते च मोदन्ते च हसन्ति च ॥
२२. ये च मूढतमा लोके ये च बुद्धेः पारं गताः ।
त एव सुखम् एधन्ते क्लिश्यत्य् अन्तरितो जनः ॥
२३. अथ ये बुद्धिम् अप्राप्ताः व्यतिक्रान्ताश्च मूढताम् ।
ते अतिवेलं प्रहृष्यन्ति सन्तापं उपयान्ति च ॥
२४. या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥
२-६९
२५. प्रवृत्तिं च निवृत्तिं च दानवा न विदुर् जनाः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७
२६. असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६-८
२७. एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९

२८. काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचित्रताः ॥

१६-१०

२९. चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११

३०. आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२

३१. इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३

३२. असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

१६-१४

३३. आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥

१६-१५

३४. अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६

३५. आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७

३६. अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
 मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८
३७. तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
 क्षिपाभ्यजस्रमशुभानदानवीप्सेव योनिषु ॥ १६-१९
३८. दानवीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥
 १६-२०

३९. न जातु कामान् न भयान् न लोभाद् •
 धर्मं त्यजेत् जीवितस्यापि हेतोः ।
 धर्मो नित्यः सुखदुःखे त्वनित्ये
 जीवोनित्यो हेतुर् अस्य त्वनित्यः ॥
४०. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
 तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

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४१. सुखं वा यदि वा दुःखं प्रियं वा यदि वा अप्रियम् ।
 प्राप्तं प्राप्तम् उपासीत हृदयेनापराजितः ॥
४२. अस्त्येव त्वयि शोको अपि हर्षश्चापि तथा त्वयि ।
 सुखदुःखे तथा चोभे तत्र का परिबेदना ॥

४३. चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४
४४. न ह्येव कर्ता पुरुषः कर्मणः शुभपापयोः ।
अस्वतन्त्रो हि पुरुषः कार्यते दारुयन्त्रवत् ॥
४५. कालसञ्चोदितो लोकः कालपर्यायनिश्चितः ।
उत्तमाधममध्यानि कर्माणि कुरुते अवशः ॥
४६. यदि स्यात् पुरुषः कर्ता कृष्णात्म-श्रेयसे ध्रुवम् ।
आरम्भास् तस्य सिद्धेयुर् न तु जातु पराभवेत् ॥
४७. वायुम् आकाशम् अग्निं च चन्द्रादित्याव् अहःमने ।
ज्योतींषि सरितः शैलान् कः करोति विभर्ति च ॥
४८. शीतमुष्णं तथा वर्षं कालेन परिवर्तते ।
एवमेव मनुष्याणां सुखदुःखे नरर्षभ ॥
४९. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५
५०. असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
ब्रह्मात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥

५१. वासनौघस् त्वया पूर्वम् अभ्यासेन घनीकृतः ।
यद् यद् अभ्यस्यते लोके तन्मयेनैव भूयते ॥
५२. कर्मणा क्रियते कर्ता कर्त्रा कर्म प्रमीयते ।
श्रीजाङ्गुरादिवन् न्यायो लोक वेदोक्त एष च ॥
५३. मम एव समर्थं वै मनसो दृढनिग्रहे ।
अराजा कः समर्थः स्याद् राज्ञः पाण्डव निग्रहे ॥
५४. यावन् न तत्त्वविज्ञानं तावच् चित्तशमः कुतः ।
यावन् न चित्तोपशमः न तावत् तत्त्वबेदनम् ॥
५५. तस्मात् कौरव यत्नेन पौरुषेण विवेकिना ।
भोगेष्ठां दूरतस् त्यक्त्वा द्वयं समं समाश्रयेत् ॥
५६. पौरुषं कारणं केचिद् आहुः कर्मसु मानवाः ।
दैवमेके प्रशंसन्ति स्वभावम् अपरे जनाः ॥
५७. पौरुषं कर्म दैवं च फलवृत्तिस्वभावतः ।
त्रयमेतद् पृथग्-भूतम् अविवेकं तु कैचन ॥
५८. एतद् एषं च नैवं च न चोभे नानुभे तथा ।
कर्मस्थं विषयं ब्रूयुः सत्त्वस्थाः रम्भदर्शिनः ॥
५९. यदि कालं प्रमाणं ते कस्माद् धर्मो अस्ति कर्तृषु ।
कालेनैते प्रवर्तन्ते कः कस्येहापराध्यति ॥

६०. यो यस्मिन् कुरुते कर्म यादृशं येन यत्र च ।
तादृशं तादृशेनैव स गुणं प्रतिपद्यते ॥
६१. मुशीघ्रमपि धावन्तं विधानम् अनुधावति ।
शेते सह शयानेन येन येन यथा कृतम् ॥
६२. उपतिष्ठति तिष्ठन्तम् गच्छन्तम् अनुगच्छति ।
करोति कुर्वतः कर्म छायेवानुविधीयते ॥
६३. इष्टापूर्तफलं न स्यात् न शिष्यः न गुरुर् भवेत् ।
पुरुषः कर्मसाध्येषु स्याच्चेद् अयम् अकारणम् ॥
६४. चेष्टाम् अकुर्वल् लभते यदि किञ्चिद् यदृच्छया ।
यो वा न लभते कृत्वा दुर्दशौ ताव् उभावपि ॥
६५. नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५
६६. ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६
६७. शुभाशुभाभ्याम् मार्गाभ्याम् वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥
६८. अशुभान् चालितं याति शुभं तस्माद् अपीतरत् ।
पौरुषेण प्रयत्नेन लालयेत् चित्तबालकम् ॥

६९. दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः ।

अश्रद्धाम् अनृते अद्धाच् श्रद्धां सत्ये प्रजापतिः॥

यजु.-२९-३७

७०. यन् प्रज्ञानम् उत चेतो धृतिश्च

यज् ज्यीतिर् अन्तर् अमृतं प्रजासु ।

यस्मान् न ऋते किञ्चन कर्म क्रियते

तन् मे मनः शिवसंकल्पम् अस्तु ॥

यजु.-३५-३

७१. भद्रं कर्णेभिः शृणुयाम देवाः

भद्रं पश्येम अक्षभिर् यजत्रा ।

स्थिरैर् अङ्गैस् तुष्टुवांसस् तनुभिः

व्यशेम देवहितं यद् आयुः ॥

ऋक् - १-६९-८

७२. अग्ने नय सुपथा राथे अस्मान्

विश्वानि देव वयुनानि विद्वान् ।

युयोधि अस्मज् जुहुराणम् एनः

भूयिष्ठां ते नम उक्तिं विधेम ॥

यजु.-४०-१७

७३. पुलाका इव धान्येषु पुत्तिका इव पक्षिषु ।

तद्विधास् ते मनुष्यानां येषाम् धर्मो न कारणम् ॥

७४. तस्माद् धर्मप्रधानेन भवितव्यम् यथात्मना ।
तथा सर्वत्रभूतेषु वर्तितव्यम् यथात्मनि ॥
७५. निर्वृत्तिः कर्मणः पापात् सततं पुण्यशीलता ।
सद्वृत्तिः समुदाचारः श्रेय एतद् अनुत्तमम् ॥
७६. धर्मेणैवर्षयस् तीर्णाः धर्मे लोका प्रतिष्ठिताः ।
धर्मेण देवा वावृधुः धर्मे चार्थः समाहितः ॥
७७. पूर्वे समुद्रे यः पन्थाः न स गच्छति पश्चिमम् ।
तस्माद् धर्मे प्रवर्तेथाः सर्वावस्थः परन्तप ॥
७८. शतं चैका च हृद्यस्य नाड्यस्
तासां मुर्द्धानम् अभिनिसृतैका ।
तयोर्द्ध्वम् आयन्न अमृतत्वम् एति
विश्वङ् अन्या उत्क्रमणे भवन्ति ॥
७९. सुखे वा यदि वा दुःखे वर्तमानो विचक्षणः ।
यश् चिणोति शुभान्येव स भद्रम् इह पश्यति ॥
८०. ये अर्था धर्मेण ते सत्याः ये अधर्मेण धिगस्तु तान् ।
धर्मं वै शाश्वतं लोके न जह्याद् अर्थकाङ्क्षया ॥
८१. अपि पापकृतो रौद्राः सत्यं कृत्वा पृथक् पृथक् ।
ते चेन् मिथो अधृतिं कुर्युः विनश्येयुर् असंशयम् ॥

८२. पापा ह्यपि तदा क्षेमं न लभन्ते कदाचन ।
एकस्य हि द्वौ हरतो द्वयोश्च बहवो अपरे ॥
८३. आपत्सु च धारयति धर्मं धर्मविद् उत्तमः ।
व्यसनं ह्येव धर्मस्य धर्मिणाम् आपद् उच्यते ॥
८४. वृत्तं यत्नेन संरक्षेद् वित्तम् एति च याति च ।
अक्षीणो वित्ततो क्षीणो वृत्ततस् तु हतो हतः ॥
८५. न च कामान् न संरभान् न द्वेषाद् धर्मम् उत्सृजेत् ।
अमाययैव वर्तेत न च सत्यं त्यजेद् बुधः ॥
८६. धर्म एव कृतः श्रेयान् इहलोके परत्र च ।
तस्माद् हि परमं नास्ति यथा प्राहुर मनीषिणः ॥
८७. नावमन्ये न गर्हे च धर्मं कृष्ण कथञ्चन ।
आर्तो अहं प्रलपामीदं इति मां विद्धि केशव ॥
८८. नेह धर्मानृशंस्याभ्याम् न क्षान्त्या नार्जवेन च ।
पुरुषः श्रियम् आप्नोति न धृणित्वेन कर्हिचित् ।
८९. न मातृपितृवत् कृष्ण धाता भूतेषु वर्तते ।
रोषाद् इव प्रवृत्तो अयम् यथार्थं इतरो जनः ॥
९०. आर्यान् शीलवतो दृष्ट्वा ऋणमतो वृत्तिकर्षिता ।
अनार्यान् सुखिनश्चैव विह्वलामीव चिन्तया ॥

९१. आर्यशास्त्रातिगो वृरे लब्धे धर्मापचायिनि ।
 धार्तराष्ट्रे श्रियं दत्त्वा धाता किं फलम् अश्नुते ॥
९२. कर्म चेत् कृतमन्वेति कर्तारं नान्यम् ऋच्छति ।
 कर्मणा तेन पापेन लिप्यते नूनम् ईश्वरः ॥
९३. अथ कर्मकृतं पापं न चेत् कर्तारम् ऋच्छति ।
 कारणं बलमेवेह जनान् शोचामि दुर्बलान् ॥
९४. वल्गु चित्रपदं श्लक्ष्णं धनञ्जय त्वया वचः ।
 उक्तं यत् श्रुतमस्माभिः नास्तिक्यम् तु प्रभाषसे ।
९५. अतिवादाद् वदाम्येष मा धर्मम् अभिशङ्कियाः ॥
 धर्माभिशङ्की पुरुषः तिर्यग् मतिपरायणः ॥
९६. मुखञ्च दुःखञ्च भयाभयञ्च
 समानमेतत् पशुभिर् नराणाम् ।
 प्रज्ञा हि नृणाम् अधिको विशेषः
 प्रज्ञाविहीनाः पशुभिः समानाः ॥
९७. गुह्यं तद् इदम् वो ब्रवीमि ब्रह्म
 न मानुषाञ्च श्रेष्ठतरं हि किञ्चित् ।
 ग्रन्थीन् विमुच्य हृदयस्य सर्वान्
 प्रियाप्रिये स्वं वशमानयीत ॥

९८. न विजानामि यद् इवेदमस्मि
निण्यः सन्नद्धो मनसा चरामि ।

यदा मा आगन् प्रथमजा ऋतस्य
आद् इद् वाचो अश्रुवे भागमस्याः ॥

ऋक.-१-१६४-३७

९९. मानुषेषु महारथ भर्माधमौ प्रवर्तते ।
न तथा अन्येषु भूतेषु मनुष्यरहितेष्विव ॥

१००. कामक्रोधसमायुक्तः हिंसालोभसमन्वितः ।
मनुष्यत्वात् परिभ्रष्टः तिर्यग्-योनौ प्रसूयते ॥

१०१. यस्य प्रसादात् तद्भक्तो मर्तो गच्छत्यमर्त्यताम् ।
उत्तमां देवतां पार्थ मा अवमंस्था कथञ्चन ।

१०२. अयं कविर् अकविषु प्रचेता ।
मर्तेषु अग्निर् अमृतो निधायि ।

स मानो अत्र जुहुः सहस्वः ।

संदा त्वे सुमनसः स्याम ॥ ऋक.-७-४-४

१०३. पापं कुर्वन् पापवृत्तः पापस्यान्तं न गच्छति ।
तस्मात् पुण्यं यतेत् कर्तुम् वर्जयौत च पातकम् ॥

१०४. यत् प्राप्य न निवर्तन्ते यद् आसाद्य न शोचते ।
तत् पदं शेमुषीलभ्यम् अस्त्येवात्र न संशयः ॥

१०५. सन्दिग्धायाम् अपि भृशं शुभमेव समाचर ।
तस्यां तु वासनावृद्धौ शुभाद् दोषः न कश्चन ॥
१०६. नास्ति चेद् तद्विचारणे दोषः को भवतां भवेत् ।
अस्ति चेत् तत् समुत्तीर्णो भविष्यसि भवार्णवात् ॥
१०७. एतावदेव पर्याप्तम् उपमानं धनञ्जय ।
कर्मणां फलमाप्नोति धीरो अल्पेनापि तुष्यति ॥
१०८. व्यालकुञ्जरदुर्गेषु सर्पचोरमयेषु च ।
हस्तावापेन गच्छन्ति नास्तिकाः किम् अतःपरम् ॥
१०९. धर्म एव हतः हन्ति धर्मो रक्षति रक्षितः ।
तस्माद् धर्मं न त्यजेत मा ते धर्मः कृतो अवधीत् ॥

तृतीया

कामकार-निरासः

अर्जुन उवाच ।

१. अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥
३-३६

२. पापस्य यद् अभिष्ठानं यतः पापं प्रवर्तते ।
एतद् इच्छाम्यहं श्रोतुम् तत्त्वेन मधुसूदन ॥

श्रीभगवानुवाच

३. काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
३-३७

४. धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८

५. आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९

६. इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४०

७. तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१

८. किं तस्य तपसा कार्यम् किं यज्ञेन किमात्मना ।

द्वाराणि यस्य सर्वाणि सुगुप्तानि मनीषिणः ॥

९. ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

२-६२

१०. क्रोधान्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

२-६३

११. यस्मिन् यस्मिन्सु विषये यो यो याति विनिश्चयम् ।

तम् तम् एवाभिजानाति नान्यं भरतसत्तम ॥

१२. अर्थे ह्यविद्यामने अपि संस्मृतिर् न निवर्तते ।

स्वप्नेऽपि भवत्येष विज्ञाता सुखदुःखयोः ॥

१३. अतः संकल्पसिद्धो अयं संकल्पेनैव नश्यति ।

आत्मना विहितं दुःखम् आत्मना विहितं सुखम् ॥

१४. मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥

२-१४

१५. यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५

१६. यान्येव पुरुषः कुर्वन् सुखैः कालेन युज्यते ।

मुनस् तान्येव कुर्वाणो दुःखैः कालेन युज्यते ॥

१७. नालं सुखाय सुहृदो नालं दुःखाय शत्रवः ।

न च प्रज्ञानम् अर्थेभ्यो न सुखेभ्यो अप्यलं धनम् ॥

१८. मन एव मनुष्याणां कारणं सुखदुःखयोः ।

दुःखं तु विषयापेक्षा निरपेक्षा सुखम् मतम् ॥

१९. कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१

२०. बाह्यस्पर्शेष्वसत्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ ५ २१

२१. येन तृप्यत्य् अमुञ्जानो येन तृप्यत्य् अवित्तवान् ।

येनास्त्रेहो बलं धत्ते यस् तद् वेद स वेदवित् ॥

२२. बाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा ।

बाञ्छाकाले तुष्टये यत् तत्र बाञ्छैव कारणम् ॥

२३. चक्षुः पश्यति रूपाणि मनसैव न चक्षुषा ।

मनसि व्याकुले चक्षुः पश्यन् अपि न पश्यति ॥

२४. तस्मिन् जिते जिताः लोकाः भविष्यन्त्य अजिता

अपि ।

अजिते अजिता एता चिरकाल जिता अपि ॥

२५. चित्तमात्रः नरस् तस्मिन् गते शान्तमिदं जगत् ।

उपानद्-गूढ पादस्य ननु चर्म्यास्तृतैव भूः ॥

२६. सर्वं परवशं दुःखम् सर्वम् आत्मवशं सुखम् ।

एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

२७. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तबन्तः कौन्तेय न तेषु रमते बुधः ॥५-२२

२८. न सुखाय सुखं यस्य दुःखम् दुःखाय यस्य नो ।

अन्तर्मुखमतेर् नित्यं स मुक्त इति कथ्यते ॥

२९. परित्यजन्ति ये दुःखं सुखं वाप्युभयं नराः ।

न एव सुखम् एधन्ते ज्ञानतृप्ताः मनीषिणः ॥

३०. ये च बुद्धिसुखं प्राप्ताः द्वन्द्वातीताः विमत्सराः ।
तान् नैवार्थाः न चानर्थाः व्यथयन्ति कदाचन ॥

३१. दुःखैर् न तप्येत् न सुखैः प्रहृष्येत्
समेन वर्तेन सदैव धीरः ।

आत्मा बलीयान् इति मन्यमानः

न संज्वरेन् नापि हृष्येत् कथञ्चित् ॥

३२. योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४

३३. वैराग्यं पुनर् एतस्य मोक्षस्य परमो विधिः ।

ज्ञानादेव च वैराग्यं जायते येन मुच्यते ॥

३४. न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्तेव भूय एवाभिवर्धते ॥

३५. अन्त्येषु रेमिरे धीराः न ते मध्येषु रेमिरे ।

अन्त्यप्राप्तिम् सुखं प्राहुर् दुःखम् अन्तरम् अन्त्ययोः ॥

३६. यश्चैतान् प्राप्नुयात् सर्वान् यश्चैतान् केवलां त्यजेत्

प्रापणात् सर्वकामानां परित्यागो विशिष्यते ॥

३७. यत् पृथिव्याम् व्रीहियवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तम् तस्मात् तृष्णां परित्यजेत् ॥

३८. न पूर्वे नापरे जातु कामानाम् अन्तम् आणुवन् ।
त्यक्त्वा सर्वं समारम्भान् प्रतिबुद्धो असि जागृहि ॥
३९. न प्राप्नोति क्वचित् किञ्चित् प्राप्तैरपि महाधनैः ।
नान्तः सम्पूर्णताम् एति करण्डक इवाम्बुभिः ॥
४०. अन्तो नास्ति पिपासायाः तुष्टिस्तु परमं सुखम् ।
तस्मात् सन्तोषमेवेह धनं पश्यन्ति पण्डिताः ॥
४१. नाह्ना पूरयितुम् शक्या न मासैर् भरतर्षभ ।
अभूर्या पूरयन् तृष्णां आयुषापि न शक्नुयात् ॥
४२. अधनः कस्य किं वाच्यः विमुक्तः सर्वशः सुखी ।
देवस्वम् उपगृह्यापि धनेन न सुखी भवेत् ॥
४३. अर्था खलु समृद्धा हि बाढं दुःखं विजानताम् ।
असमृद्धास्त्वपि सदा मोहयन्त्यविचक्षणान् ॥
४४. सञ्चितं सञ्चितं द्रव्यं नष्टं तव पुनःपुनः ।
कदाचिन् मोक्ष्यसे मूढ धनेहां धनकामक ॥
४५. न कर्मणा न प्रजया धनेन
। त्यागेनैकेन अमृतत्वम् आनयः ।
परेण नाकं निहितं गुहायाम्
विभ्राजद् एतद् यतयो विशन्ति ॥

४६. जीर्यन्ति जीर्यतः केशाः दन्ताः जीर्यन्ति जीर्यतः।
क्षीयते जीर्यते सर्वं तृष्णैवैका न जीर्यते ॥
४७. या दुस्त्यजा दुर्मतिभिर् या न जीर्यति जीर्यतः।
यो असौ प्राणान्तिको रोगस् तां तृष्णां त्यजतः
मुखम् ॥
४८. गोशताद् अपि गोक्षीरं प्रस्थं धान्यशताद् अपि।
प्रासादाद् अपि खट्वार्द्धं शेषाः परविभूतयः ॥
४९. सर्वत्र पञ्चभूतानि पष्टं किञ्चिन् न विद्यते।
पाताले भूतले स्वर्गे रतिम् एतु क्व धीरधीः ॥
५०. पुनस् तान्येव तान्येव तत्रेहान्यत्र वापि च।
इतश्चेतश्च वस्तूनि नापूर्वं नाम किञ्चन ॥
५१. पानीयं वा निरायासं स्वाद्वन्नं वाभयोत्तरम्।
विचार्य खलु पश्यामि तत् सुखं यत्र निवृत्तिः ॥
५२. इह प्राज्ञः हि पुरुषः स्वल्पम् अप्रियमिच्छति।
यस्य स्वल्पं प्रियं लोके ध्रुवं तस्याल्पम् अप्रियम् ॥
५३. मनसो दुःखमूलं तु तृष्णा इत्युपलभ्यते।
तृष्णया सज्जते जन्तुः दुःखयोगम् उपैति च ॥

५४. दृष्ट्वा कुनीन् पक्षहतान् मनुष्यान् आमयाविनः ।
सुसम्पूर्णः स्वया योन्या लब्धलाभो असि भारत ॥
५५. सुखं वा यदि वा दुःखं भूतानां पर्युपस्थितम् ।
प्राप्तव्यम् अवशैः सर्वम् परिहारो न विद्यते ॥
५६. सुखमेव हि दुःखान्तम् कदाचित् दुःखतो सुखम् ।
तस्माद् एतद् द्वयं जह्यात् य इच्छेत् शाश्वतं सुखम् ॥
५७. नास्ति रागसमं दुःखम् नास्ति त्यागसमं सुखम् ।
न कामान् अनुरुध्येत दुःखम् कामेषु वै रतिः ॥
५८. यच्च कामसुखं लोके यद् यद् वापि महत् सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥
५९. श्रूयतां ज्ञानसर्वस्वम् श्रुत्वा च हृदि धार्यताम् ।
भोगेच्छमात्रको बन्धस् तत् त्यागो मोक्ष उच्यते ॥

६०. पवित्रं ते वितत्रं ब्रह्मणस्पते
प्रभुर् गात्राणि पर्यसि विश्वतः ।
अतस्तनुर् न तद् आमो अश्नुते
श्रुतास इद् वहन्तस् तत् समाक्षते ॥

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६१. नात्यक्त्वा सुखमाप्नोति नात्यक्त्वा बिन्दते परम् ।
नात्यक्त्वा चाभयः शेते त्यक्त्वा सर्वं सुखी भव ॥

६२. यद् यद् त्यजति कामानां तत् सुखस्याभिपूर्यते ।
कामानुसारी पुरुषः कामान् अनुविनश्यति ॥
६३. यतो यतो निवर्तते ततस् ततो विमुच्यते ।
निवर्तनात् हि सर्वतो न वेत्ति दुःखमण्वपि ॥
६४. यत् किञ्चिदपि संकल्प्य नरो दुःखे निमज्जति ।
न किञ्चिदपि संकल्प्य सुखमक्षय्यमश्नुते ॥
६५. तपस् त्यागो अवधिरिति निश्चयस्त्वेष धीमताम् ।
परस्परं ज्याय एषाम् येषाम् नैश्रेयसी मतिः ॥
६६. वेदस्योपनिषत् सत्यं सत्यस्योपनिषद् दमः ।
दमस्योपनिषत् त्यागः शिष्टाचारेषु नित्यदा ॥
६७. अत्राप्युदाहरन्तीमं इतिहासं पुरातनम् ।
मीतं विदेहराजेन माण्डव्यायानुपृच्छते ॥
६८. किञ्चिदेव ममत्वेन यदा भवति कल्पितम् ।
तदेव परितापार्थं सर्वं सम्पद्यते तदा ॥
६९. सुसुखं वत जीवामि यस्य मे नास्ति किञ्चन ।
मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥
७०. यश्च मे दक्षिणं बाहुम् चन्दनेन समुक्षयेत् ।
सव्यं वास्यापि यस्तक्षेत् समावेताव् उभौ मम ॥

७१. सुखं निराशः स्वपिति नैराश्यं परमं सुखम् ।
आशां हि अनाशां कृत्वा सुखं स्वपिति पिङ्गला ॥
७२. न द्वितीयस्य शिरशस् छेदनं विद्यते कचित् ।
न च पाणेस् तृतीयस्य यन् नास्ति न ततो मयम् ॥
७३. अनित्यं सर्वमेवैतद् अहञ्च मम चास्ति यत् ।
यत् किञ्चिन् मन्यसे अस्तीति सर्वं नास्तीति
विद्धि तत् ॥
७४. सुखञ्च दुःखञ्च भवाभवौ च
लाभालाभौ मरणं जीवितं च ।
पर्यायशः सर्वम् एते स्पृशन्ति
तस्माद् धीरो नैव हृष्येत् न शोचेत् ॥
७५. सहस्रिणो अपि जीवन्ति जीवन्ति शतिनस्तथा ।
धनञ्जय मुञ्च कामं न कथञ्चिन् न जीव्यते ॥
७६. विषयान् अश्नुते यस्तु न स भोक्षत्यसंशयम् ।
यो वै भोगान् त्यजेदात्मा स वै भोक्तुम् व्यवस्यति ॥
७७. विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१

७८. आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वं

स शान्तिमाप्नोति न कामकामी ॥ २-७०

७९. यदा भवति निर्द्वन्द्वो मुनिर् मौनं समाश्रितः ।

अथ लोकमिमं जित्वा लोकं विजयते परम् ॥

८०. सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

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८१. दिष्ट्या न त्वं शृगालो वै न क्रिमिर् न च मूषकः ।

न सर्पो न च मण्डूको न चान्य पापयोनिजः ॥

८२. आमिषे गृध्यमानानाम् अशुभं वै शुनामिव ।

आमिषं नैव नो हीष्टम् आमिषस्य विवर्जनम् ॥

८३. सर्वे लाभाः साभिमाना इति सत्यवती श्रुतिः ।

सन्तोषणीयरूपो असि यल् लोभाद् अवमन्यसे ॥

८४. राहुग्रस्तस्य सोमस्य यथा ज्योत्स्ना न भासते ।

तथ तमो अभिभूतानाम् भूतानां नश्यते सुखम् ॥

८५. आत्मानं चेद् विजानीयाद् अयमस्मीति पूरुषः ।
किमर्थं कस्य कामाय शरीरम् अनुसञ्जरेत् ॥

अर्जुन उवाच

८६. स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥

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८७. प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५

८८. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६

८९. यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७

९०. यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

२-५८

९१. यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०

९२. तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
बभौ हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६ १
९३. क्रामः क्रोधस्तथा लोभः केलिः मात्सर्यमेव च ।
मोहश्चेत्यरिषड्वर्गम् अहङ्कारगतं विदुः ॥
९४. इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाग्भसि ॥ २-६ ७
९५. तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६ ८
९६. इन्द्रियाणां तु सर्वेषाम् यद्येकं क्षरतीन्द्रियम् ।
तेनास्य क्षरति प्रज्ञा हतेः पात्रादिवोदकम् ॥
९७. एषः योगविधिः कृत्स्नः यावद् इन्द्रियधारणम् ।
एतन् मूलं हि तपसः कृत्स्नस्य नरकस्य च ॥
९८. तपोमूलम् इदं सर्वं यन् मां पार्थानुपृच्छसि ।
इन्द्रियाण्येष संयम्य तपो भवति नान्यथा ॥
९९. इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२ ८
१००. शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२ ३

१०१. नान्यत्र विद्यातपसो नान्यत्रेन्द्रियनिग्रहात् ।

नान्यत्र सर्वसत्यागात् सिद्धिं विन्दति मानवः ॥

१०२. यदा सर्वे प्रमुच्यन्ते कामा ये अस्य हृदि स्थिताः ।

अथो मर्त्यो अमृतोभवत्य् अत्र ब्रह्म समश्नुते ॥

१०३. एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

चतुर्थी सांख्य-निरासः

अर्जुन उवाच

१. ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१
२. व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

३-२

३. धर्मचर्या च राज्यं च नित्यमेव विरुध्यते ।
एवं मुह्यति मे चेतश् चिन्तयानस्य नित्यशः ॥
४. संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एवयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१

श्रीभगवानुवाच ।

५. लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

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६. वेदाहं तात शास्त्राणि अपराणि पराणि च ।
उभयं वेदवचनं कुरु कर्म त्यजेति च ॥
७. प्रवृत्तिलक्षणो योगः सांख्यं संन्यासलक्षणम् ।
अनुष्ठिते यथा शास्त्रं नयेतां परमां गतिम् ॥
८. द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः ।
वेदे वचनमुक्तं तु कुरु कर्म त्यजेति च ॥
९. साङ्ख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४
१०. यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥
५-५
११. यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२
१२. संन्यासः कर्मयोगश्च निःश्रेयसकराबुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२
१३. उत्तरेण तु पन्थानं आर्याः विषयनिग्रहात् ।
अबुद्धिजं तमस् त्यक्त्वा लोकांस् त्यागवतां गताः ॥

१४. दक्षिणेन तु पन्थानं यं भास्वन्तं प्रचक्षते ।
एते क्रियावतां लोकाः ये श्मशानानि भेजिरे ॥
१५. अनिर्देश्यगतिः सा तु यां प्रपश्यन्ति मोक्षिणः ।
तस्माद् योगः प्रधानेष्टः सा तु दुःखं प्रवेदितुम् ॥
१६. संन्यासस्तु महाब्राह्मो दुःखमाप्नुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ५-६
१७. न हि कश्चिद्वक्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५
१८. सर्वे तथा न जीवेयुर् न कुर्युः कर्म चेदिह ।
सर्व एव श्मे लोका न भवेयुर् असंशयम् ॥
१९. न कर्मणामनारम्भान्नैकर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४
२०. कामात्मता न प्रशस्ता न चैवेहास्त्य अकामना ।
काभ्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥
२१. अत्र गाथा वाञ्छागीताः कीर्तयन्ति पुराविदः ।
शृणु संकीर्त्यमानास् ताः अखिलेन परन्तप ॥
२२. नाहं शक्यो अनुपायेन हन्तुम् भूतेन केनचित् ।
अवध्यः सर्वभूतानाम् अहम् एकः सनातनः ॥

२३. यो मां प्रयतते हन्तुम् ज्ञात्वा प्रहरणे बलम् ।
तस्य तस्मिन् प्रहरणे पुनः प्रादुर्मवाम्यहम् ॥
२४. यो मां प्रयतते हन्तुम् धृत्या सत्यपराक्रम ।
भावो भवामि तस्याहं स च मां नावबुध्यते ॥
२५. यो मां प्रयतते हन्तुम् मोक्षमास्थाय पण्डितः ।
तस्य मोक्षरतिरस्यस्थ नृत्यामि च हसामि च ॥
२६. यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७
२७. एवमुक्तस्तु कौन्तेय सर्वधर्मभृतां वरम् ।
गुडाकेशो हृषीकेशम् अभ्यभाषत पाण्डवः ॥
२८. कामो हि विविधाकारः सर्वं कामेन सन्ततम् ।
नास्ति नासीत् नाभविष्यत् भूतात् कामात्मकात्
परम् ॥
२९. नाकामः कामयत्यर्थं नाकामः धर्ममिच्छति ।
नाकामः कामयानो अस्ति तस्मात् कामः
विशिष्यते ॥
३०. तस्यैवं गततृष्णस्य विज्वरस्य निराशिषः ।
का विवक्षास्ति कर्मेषु वीतरागस्य सर्वतः ॥

३१. शाश्वतस्याव्ययस्यास्य यद् अस्य ज्ञानमुत्तमम् ।
श्रुतेन ज्ञायते सर्वं तद् भवान् नावबुध्यसे ॥
३२. अर्थ इत्येव सर्वेषां कर्मणाम् अव्यतिक्रमः ।
न ह्युते अर्थेन वर्तेत धर्मकामाविति श्रुतिः ॥
३३. न हि कामेन कामो अन्यः साध्यते फलमेव तत् ।
उपयोगात् फलस्यैव काष्ठात् भस्मेव पण्डितैः ॥
३४. धर्ममूलः सदैवा अर्थः कामो अर्थफलमुच्यते ।
संकल्पमूलास् ते सर्वे संकल्पो विषयात्मकः ॥
३५. ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
कारणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥

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३६. ज्ञानपूर्वा भवेल् लिप्सा लिप्सापूर्वाभिसन्धिता ।
अभिसन्धिपूर्वकं कर्म कर्ममूलं ततः फलम् ॥
३७. संकल्पाज् जायते कामः सेव्यमानः विवर्धते ।
यदा प्राज्ञो विरमते तदा सद्यः प्रणश्यति ॥
३८. न त्वं स्मरसि वारुण्याः लट्टुकानाञ्च पक्षिणाम् ।
ताभ्याम् चाम्यधिकौ भक्ष्यौ न कश्चित् विद्यते
कचित् ॥

३९. काम जानामि ते मूलं संकल्पात् किल जायसं ।

न त्वां संकल्पयिष्यामि समूलो न भविष्यसि ॥

४०. अर्थस्यावयवावेतौ धर्मकामाव् इति श्रुतिः ।

अर्थसिध्या विनिवृत्ताव् उभावेतौ भविष्यतः ॥

४१. कर्मभिश् चिन्तितो लोको गत्यां गत्यां पृथक्

पृथक् ।

तस्मात् कर्माणि नित्यानि मांहात् सांख्यम्

यियासति ॥

४२. अन्यथा वर्तमानस्य नास्य वृत्तिः प्रकल्प्यते ।

कर्मणा वर्धते धर्मः यथा कर्म तथैव स ॥

४३. कर्म खल्विह कर्तव्यम् जानतामित्रकर्षण ।

अकर्माणो हि जीवन्ति स्थावराः नेतरे जनाः ॥

४४. यावत् गोस्तनपानाच्च यावच् शयोपसेवनात् ।

जन्तवः कर्मणा वृत्तिम् आप्नुवन्ति महानघ ॥

४५. सर्वे हि स्वम् समुत्थानम् उपजीवन्ति जन्तवः ।

प्रत्यक्षम् फलम् अश्नन्ति कर्मणाम् लोकसाक्षिकम् ॥

४६. कृषञ् इत् फालम् आशितं कृणाति ।

यन्न् अध्वानम् अपवृङ्क्ते चरित्रैः ॥

वैदन् ब्रह्म अवदतो वनीयान् ।
पृनन् आपिर् अपृनन्तम् अभिस्स्यात् ॥

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४७. यो जागार तम् ऋचः कामयन्ते ।
यो जागार तम् उ सामानियन्ति ॥
यो जागार तम् अयं सोम आह ।
तवाहम् अस्मि सखे नि-ओकाः ॥

ऋक्-५-४४-१४

४८. अकर्मणां वै भूतानां वृत्तिः स्यान् नेह काचन ।
तद् एवाभिप्रपद्येत न विहन्यात् कदाचन ॥
४९. अपि चाप्यफलं कर्म पश्याम कुर्वतो जनान् ।
नान्यथा ह्यपि गच्छन्ति वृत्तिं लोकाः कथञ्चन ॥
५०. मनसा चिन्तितान् अर्थान् पश्चात् प्राप्नोति
कर्मणा ।

मानसं सर्वभूतानां कर्मेत्याहुर् मनीषिणः ॥
५१. कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

५२. बाह्यद्रव्यविमुक्तस्य मनसा त्वनुगृह्यतः ।
यो धर्मो यत् सुखं वा स्यात् द्विषतां तत् तथास्तु
ते ॥
५३. न बाह्यद्रव्यम् उत्सृज्य सिद्धिर् भवति भारत ।
मानसं द्रव्यम् उत्सृज्य सिद्धिर् भवति वा न वा ॥
५४. लब्ध्वा हि पृथिवीं कृत्स्नां सहस्थावरजङ्गमां ।
ममत्वं यस्य नैव स्यात् किं तत् तस्य करिष्यति ॥
५५. अथवा वसतः पार्थ वने वन्येन जीवतः ॥
ममत्वं यस्य द्रव्येषु मृत्योर् आस्ये स वर्तते ॥
५६. आत्मज्ञानं समारम्भस् तितिक्षा धर्मनित्यता ।
यम् अर्थात् नापकर्षन्ति स वै पण्डित उच्यते ॥
५७. सर्वथा धर्मनित्यन्तु पुरुषं धर्मदुर्बलम् ।
त्यजतस् तात धर्माथौ प्रेतं दुःखसुखं यथा ॥
५८. अथ चेद् आत्मभाग्येषु नान्येषां सिद्धिम् अश्नुते ।
तस्माद् कर्मैव कर्तव्यं नास्ति सिद्धिर् अकर्मणः ॥
५९. त्रिवण्डधारणं मौनं जटाभारो अथ मुण्डनम् ।
षट्कलाजिनसंवेष्टम् व्रतचर्याभिषेचनम् ॥

६०. अग्निहोत्रं वने वासः शरीरपरिशोषणम् ।
सर्वाण्य् एवानि मिथ्या स्युर् यदि भावो न विद्यते ॥
६१. विजानतां मोक्ष एषः श्रमः स्याद् अविजानताम् ।
मोक्षयानम् इदं कृत्स्न विदुषां हारीतो अब्रवीत् ॥
६२. संकल्पेषु निरारम्भो निराशो निर्ममो भव ।
अशोकं स्थानम् आतिष्ठ इह चामुत्र चाव्ययम् ॥
६३. वसन् विषयमध्ये अपि न वसत्येव बुद्धिमान् ॥
संवसत्येव दुर्बुद्धिर् असत्सु विषयेष्वपि ॥
६४. आकिञ्चन्ये न मोक्षो अस्ति किञ्चन्ये नास्ति
बन्धनम् ।
किञ्चन्ये चेतरे चैव जन्तुर् ज्ञानेन मुच्यते ॥
६५. त्रयीं च नाम वार्तां च त्यक्त्वा पुत्रान् व्रजन्ति ये ।
त्रिविष्टब्धं च वासश्च प्रतिगृह्णान्य् अबुद्धयः ॥
६६. दोषदर्शी च गार्हस्थे यो व्रजत्याश्रमान्तरे ।
उत्सृजन् परिगृह्णंश्च सोऽपि सङ्गान् न मुच्यते ॥
६७. आधिपत्ये तथा तुल्ये निग्रहानुग्रहात्मके ।
राजभिर् भिक्षुकास् तुल्याः मुच्यन्ते केन हेतुना ॥
६८. ग्रामान् निष्क्रम्य मुनयो विगतक्रोधमत्सराः ।

वने कुटुम्बधर्माणः दृश्यन्ते परिमोहिताः ।

६९. सद्यः चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

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७०. न तथैतानि शक्यन्ते संनियन्तुम् असेवया ।

विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥

७१. विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९

७२. उपोष्य संशितोभूत्वा हित्वा वेदकृताः श्रुतीः ।

आचार इत्यनाचार कृपणाः फलहेतवः ॥

७३. यस्य धर्मो हि धर्मार्थं क्लेशभाक् न स पण्डितः ।

न स धर्मस्य वेदार्थं सूर्यस्यान्धः प्रभामिव ॥

७४. पत्राहारैर् अश्मकुट्टैः दन्तोन्मुखलिकैस् तथा ।

अब्रह्मक्षैः वायुभक्षैश्च तैर् अयं नरको जितः ॥

७५. त्यागान् न भिक्षुकं विद्यान् न मोक्ष्यान् न च

याचनात् ।

यः कामं त्यजति नार्थं तं मुक्तं विद्धि भिक्षुकम् ॥

७६. अहिंसा सत्यवचनं आनृशंस्यम् दमो घृणा ।
एतत् तपो विदुर् धीराः न शरीरस्य शोषणम् ॥
७७. अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दग्धाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥

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७८. कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं विद्धि तान् एव दानवान् ॥

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७९. न हि पापानि कर्माणि शुध्यन्त्य् अनशनादिभिः ।
नाग्निर् दहति कर्माणि भावशून्यस्य देहिनः ।
८०. निरासैर् अलसैः श्रान्तैः तप्यमानैः स्वकर्मभिः ।
शमस्योपरमो दृष्टः प्रव्रज्यायाम् अपण्डितैः ।
८१. श्रियाविहिनैर् अलसैर् अपण्डितैः प्रवर्तितम् ।
वेदवादापरिज्ञानं सत्याभासम् इवानृतम् ॥
८२. यद्येषा परमा काष्ठा यद्येषा परमा गतिः ।
गृहस्थान् अव्यपाश्रित्य नाश्रमोऽन्यः प्रवर्तते ॥
८३. एवं क्रोशत्सु वेदेषु कुतो मोक्षो अस्ति कस्यचित् ।
ऋणवन्तो यदा मर्त्याः पितृदेवद्विजातिषु ॥

८४. दत्वातिथिभ्यो देवेभ्यो पितृभ्यः स्वजनाय च ।
 अवशिष्टानि ये अश्नन्ति तान् आहुर् विघ-
 साशिनः ।

८५. वीतरागः जितक्रोधः सम्यग् भवति यः सदा ।
 विषये वर्तमानो अपि न स पापेन युज्यते ॥

८६. दान्तस्य किम् अरण्येन तथा अदान्तस्य भारत ।
 यत्रैव निवसेत् दान्तस् तद् अरण्यं स चाश्रमः ॥

८७. नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
 शरीरयात्राऽपि च ते न प्रसिध्येदकर्मणः ॥ ३-८

८८. यथा यथैव जीवेद् हि तत् कर्तव्यम् अहेलया ।।
 जीवितं मरणाच् श्रेयः जीवन धर्मम् अवाप्नुयात् ॥

८९. उत्सीदेरन् प्रजाः सर्वाः न कुर्युः कर्म चेदिह ।
 तथा ह्येता न वर्धेरन् कर्म चेद् अफ़लं भवेत् ॥

९०. अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४

९१. कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५

९२. एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥
३-१६
९३. दैवमेवापरे यज्ञं योगिनः पर्युपास्ते ।
ब्रह्माग्नावपरे यज्ञं यज्ञैर्नैवोपजुह्वति ॥ ४-२५
९४. श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४-२६
९५. सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ ४-२७
९६. द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः सांशितव्रताः ॥ ४-२८
९७. अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ ४-२९
९८. अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्यते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३०
९९. यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥
४-३१

१००. एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कमजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥

४-३२

१०१. तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९

१०२. अन्धं तमः प्रविशन्ति ये अविद्याम् उपासते ।
ततो भूय एव ते तमो य उ विद्यायां रताः ॥

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१०३. अन्यद् एवाहुर् विद्यया अन्यद् आहुर् अविद्यया ।
इति शुश्रुम धीराणं ये न स तद् विचचक्षिरे ॥

यजु-४०-१३

१०४. विद्यां चाविद्यां चैव यस्तद् वेद उभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतम् अश्नुते ॥

यजु-४०-१४

१०५ न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ ३-२२

१०६ यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३

- १०७ उत्सीदेयुरिमे लोकां न कुर्यो कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥
 ३-२४
- १०८ मासार्धमासाः ऋतव आदित्यः शशितारकम् ।
 ईहन्ते सर्वभूतानि तद् इदं कर्मसङ्गीतम् ॥
१०९. शाश्वतो अयं धर्मपथः नास्यान्तम् अनुशुश्रुम ।
 महान् दाशरथः पन्थाः मा पार्थ कुपथं गमः ॥
११०. हतो वा प्राप्स्यसि स्वर्गं जित्वा वा मोक्ष्यसे महीम् ।
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३६

पञ्चमी

कर्मयोगः

१. एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥
२-३९
२. नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य चायते महतो भयात् ॥ २-४०
३. कामः बन्धनमेवैकम् नान्यद् अस्तीह बन्धनम् ।
कामबन्धनमुक्तो हि ब्रह्मभूयाय कल्पते ॥
४. एकः शत्रुर् न द्वितीयो अस्ति शत्रुः
कामेन तुल्यः पुरुषस्य राजन् ।
येनावृतः कुरुते संप्रयुक्तः
घोराणि कर्माणि मुदारुणानि ॥
५. यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९
६. यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९

७. यज्ञेन यज्ञम् अयजन्त देवास्
तानि धर्माणि प्रथमानि आसन् ।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वे साध्याः सन्ति देवाः ॥

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८. न द्वेष्ट्यकुशलं कर्म कुशलं नानुपज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥

१८-१०

९. धर्म एव मनस् तावत् स्वभावात् पार्थ स्याद् धृतम् ।
ददामि देयमित्येव यजे यष्ट्य मित्युत ॥
१०. न धर्नार्थं यशो अर्थं वा धर्मः सतां परन्तप ।
धर्मवाणिज्यको हतः जयन्यः धर्मवादिनाम् ॥
११. न धर्मफलम् आप्नोति धर्मं यो दोग्धुमिच्छति ।
यश्चैनं शङ्कते कृत्वा नास्तिक्यात् पापचेतनः ॥
१२. नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८-२३
१३. यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४

१४. अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५
१५. यज्ञाय सृष्टानि धनानि धात्रा ।
यज्ञाय सृष्टः पुरुषो रक्षिता च ।
तस्मात् सर्वं यज्ञे एवोपयुज्यम्
धनं न कामाय हितं प्रशस्तम् ॥
१६. इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेतौ ह्यस्य परिपन्थिनौ ॥ ३-३४
१७. रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४
१८. प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५
१९. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥
२-६६
२०. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
१६-२१

२१. एतैर्विमुक्तः कौन्तेय तमोद्वारेस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

१६-२२

२२. यथा कुशलधर्मा स कुशलं प्रतिपद्यते ।

कुशलेनैव धर्मेण गतिमिष्टां प्रपद्यते ॥

२३. तथा कर्मसु विज्ञेयं फलं भवति वा न वा ।

पुरुषस्यात्मनिःश्रेयस् शुभाशुभनिदर्शनम् ॥

२४. यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।

तथा तथास्य सर्वार्थाः सिध्यन्ते नात्र संशयः ॥

२५. यस्य सर्वे समारम्भाः निराशीर्वन्धना द्विज ।

त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥

अर्जुन उवाच

२६. संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१

श्रीभगवानुवाच

२७. काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२

२८. त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यामिति चापरे ॥ १८-३

२०. निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥

१८-४

३०. न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।

१८-११

३१. ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३

३२. यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५

३३. एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च

कर्तव्यानीति मेपार्थं निश्चितं मतमुत्तमम् ॥ १८-६

३४. त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

१७-२

३५. अफलाकाङ्क्षामिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥

१७-११

३६. अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२

३७. विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३

३८. देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४

३९. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाभ्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

१७-१५

४०. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते । १७-१६

४१. श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥

१७-१७

४२. सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चल्लभध्रुवम् ॥ १७-१८
४३. भूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९
४४. दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥
१७-२०
४५. यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥
१७-२१
४६. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२
४७. अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥
१७-२८
४८. यो अर्चितः प्रतिगृह्णाति ददात्य् अर्चितमेव च ।
ताव् उभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥

४९. मानसं मनसैवायं उपभुङ्क्ते शुभाशुभम् ।
वाचा वाचाकृतं कर्म कायेनैव च कायिकम् ॥
५०. नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७
५१. दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥
१८-८
५२. कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । *
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।
१८-९
५३. रागात् क्रोधाद् भयाल् लोभाद् यो अर्थान् ईहेत
मानवः ।
अनीशश्चावमानी च स शीघ्रं भ्रश्यते श्रियः ॥
५४. धर्मकार्यं यतन् शक्त्या नोचेत् प्राप्नोति मानवः ।
प्राप्तो भवति तत् पुण्यम् अत्र मे नास्ति सन्देहः ॥
५५. विच्छिद्यन्ते समारब्धा सिध्यन्ते चापि दैवतः ।
कृते पुरुषकारे तु नैनः स्पृशति पार्थिव ॥

५६. न म्रियेयुर् न जीवेयुर् सर्वे स्युः कामकामिकाः ।
नाप्रियं प्रतिपद्येयुर् वशित्वं यदि वै भवेत् ॥

५७. य एवं कृतबुद्धिः सन् कर्मस्वेवं प्रवर्तते ।
नासिद्धौ व्यथते तस्य न सिद्धौ हर्षम् अश्नुते ॥

५८. पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

१८-१३

५९. अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

१८-१४

६०. शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

१८-१५

६१. तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वाच्च स पश्यति शुर्मतिः ॥ १८-१६

६२. अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
अकृत्याग्निना प्रेत्य न तु संन्यासिना ज्ञापित् ॥

१८-१७

६३. मनसा चिन्तयन् धर्मं कर्मणा नाभिरोचयन् ।
न प्राप्नोति फलं तस्य इत्येवं धर्मविदो विदुः ॥
६४. न धर्मसाधनं वाचा नैव बुद्धयेति नः श्रुतम् ।
इति बार्हस्पतं ज्ञानं प्रोवाच मध्मा स्वयम् ॥
६५. पठकाः पाठकाश्चैव ये चान्ये शास्त्राचिन्तकाः ।
सर्वे व्यसन्निनः मूर्खाः यः क्रियावान्स पण्डितः ॥
६६. न गाथा गायिनं शास्ति बहु चेदपि गायेति ।
प्रकृतिं याम्ति भूतानि भूलिङ्गशकुनिर् यथा ॥
६७. धेनुर वत्सस्य गोपस्य स्वामिनस् तत्स्करस्थ च ।
पयः पिबति यस्तस्याः धेनुस्तस्येति निश्चयः ॥
६८. न वेदानां परिभवान् न शास्त्रेण न मायया ।
कश्चिद् मद्बुद्ध्वा अवाप्नोति मा ते भूद् बुद्धिर् ईदृशी ॥
६९. यो हि तेजो यथाशक्ति न दर्शयति विक्रमात् ।
क्षत्रियो जीविताकाङ्क्षी स्तेन इत्येव तं विदुः ॥
७०. अस्तु वात्र फलं मा वा कर्तव्यं पुंरुषेण यत् ।
कर्तव्यमेव तद् इति मनोर् एष विनिश्चयः ॥

७१. मुक्तसङ्गोऽनहंसादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

१८-२६

७२. रागी कर्मफलप्रेमलुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

१८-२७

७३. अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

१८-२८

७४. धृत्या यया धारयते मनःप्राणन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विका ॥

१८-३३

७५. यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

१८-३४

७६. यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

१८-३५

७७. अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।
शोको भयं क्लैवं दैवं निद्रातन्द्राक्लवो वेगः ॥
७८. मौषधामिं न मन्त्राश्च न होमाः न पुनर् जपाः ।
त्रायते मृत्युनोपेतं जरया परिवारितम् ॥
७९. न शोकः शोचमानस्य विमिवर्तेत कर्हिचित् ।
यदा च शोचतः शोकः व्यसनं नापकर्षति ॥
८०. यत्तु कार्यम् भवेत् कार्यम् कर्मणा तत् समाचर ।
हीनचेष्टस्य यः शोकः स हि शत्रुर् धनञ्जय ॥
८१. शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मृढम् आविशन्ति न पण्डितम् ॥
८२. यद्धि भूतं भविष्यन्न सर्वं तन्न भविष्यति ।
एवं विदितवेद्यस्त्वम् अधर्मेभ्यः प्रमोक्ष्यसे ॥
८३. अधीताः विधिवद् वेदा अग्रयश्च हुतास्त्वया ।
इष्टश्च बहुभिर् यज्ञैः मा ते मृत्युकृतं भयम् ॥
८४. अयुध्यमानः म्रियते युध्यमानश्च जीवति ।
कालं प्राप्य धनञ्जय न कश्चिद् अतिवर्तते ॥
८५. अभूत्वा हि भवन्त्यर्थाः भूत्वा नश्यन्ति चापरे ।
काले व्यसनमाकाङ्क्षन् नैवायमजरामरः ॥

८६. सुखं सांग्रामिको मृत्युः क्षत्रधर्मेण युध्यताम् ।
हतो अपि लभते स्वर्गं हत्वा हि लभते यशः ॥
८७. सन्तोषो वै श्रियं हन्ति तथानुक्रोश एव च ।
अनुत्थानमये चोभे निरीहो नास्नुते महत् ॥
८८. उद्यच्छेत् एव न नभेत् उद्यमो ह्येव पौरुषम् ।
अप्यपर्वाणि भज्येत न नमेतेह कस्य चित् ॥
८९. यश्च दिष्टपरो लोके यश्चापि दृढवादिकः ।
उभावपि शठावेतौ कर्मबुद्धिः प्रशस्यते ॥
९०. काकतालीयवत् प्राप्तम् दृष्ट्वापि निधिमग्रतः ।
न स्वयं दैवमादत्ते पुरुषार्थम् अपेक्षते ।
९१. दैवमेवेह चेत् कर्ता पुंसः किमिव चेष्टया ।
स्नानादानास्नोच्चारान् दैवमेव करिष्यति ॥
९२. ये शूराः ये च विक्रान्ताः ये प्राज्ञाः ये च
पण्डिताः ।
तैस् तैः किमिव लोके अस्मिन् वद दैवं प्रतीक्ष्यते ।
९३. ऐकगुण्यम् अनीहायाम् अभावः कर्मणां फलम् ।
अथ द्वैगुण्यम् ईहायां फलं भवति वा न वा ॥

९४. नालसा प्राप्नुवन्त्य् अर्थान् न क्लीबाः नाभिमानिनः।
न च लोकरवाद्भीताः न च शश्वत् प्रतीक्षिणः ॥
९५. आयुर् न सुलभं लब्ध्वा नावकर्षेत् धनञ्जय ।
उत्कर्षार्थं प्रयतेत नरः पुण्येन कर्मणा ॥
९६. सुखं दुःखान्तम् आलस्यं दाक्ष्यं दुःखं सुखोदयम् ।
भूतिः श्रीर् ह्रीर् धृतिः कीर्तिः दक्षे वसति नालसे ॥
९७. श्वःकार्यम् अद्य कुर्वीत पूर्वाह्णे चापराह्निकम् ।
अद्यैव कुरु यच्च श्रेयो मा त्वा कालो अत्यगान्
महान् ॥
९८. मृत्युनाभ्यहतो लोकः जरया परिवारितः ।
रात्र्यां रात्र्यां व्यतीतायां आयुर् अल्पतरं भवेत् ॥
९९. इदं कृतम् इदं कार्यम् इदम् अन्यत् कृताकृतम् ।
सञ्चिन्वानकमेवैनं मृत्युर् आदाय गच्छति ॥
१००. आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमानं हि पुरुषं श्रीर् निषेवते ॥
१०१. यद् दुस्तरं यद् दुरापं यद् दुर्गं यच्च दुष्करम् ।
सर्वं हि तपसा साध्यं तपो हि दुरतिक्रमम् ॥

१०२. क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भोमान्यमानिता ।
यमथीत नापकर्षन्ति स वै पण्डित उच्यते ॥
१०३. युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५-१२
१०४. गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३
१०५. स्फटिकः प्रतिबिम्बेन यथा नायाति बन्धनम् ।
तज्ज्ञः कर्मफलान्तः तथा नायाति बन्धनम् ॥
१०६. सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥ ३-१०
१०७. देवान्भावायतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११
१०८. इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥
३-११
१०९. यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३
११०. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८

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१. किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥
४-१६
२. कर्मणो ह्यपि ब्रह्मव्यं ब्रह्मव्यं च विकर्मणः ।
अकर्मणश्च ब्रह्मव्यं गहना कर्मणो गतिः ॥४-१७
३. न हि कार्यम् अकार्यम् वा सुखं ज्ञातुं कथञ्चन ।
सूक्ष्मा गतिर् हि धर्मस्य बहुशाखा ह्यनन्तिका ॥
४. अन्ये सामं प्रशंसन्ति व्यायामम् अपरे जनाः ।
नैकं न चापरे केचित् उभयं च तथा अपरे ॥
५. यज्ञमेके प्रशंसन्ति संन्यासम् अपरे जनाः ।
दानमेके प्रशंसन्ति केचित् चैव प्रतिग्रहम् ॥
६. अपरे वचनैः पुण्यैः वादिनो लोकनिश्चये ।
अनिश्चयज्ञा धर्माणाम् अदृष्टान्ते परे हताः ॥

७. श्रुतेर् धर्म इति ह्येके वदन्ति बहवो जनाः ।
तत् ते न प्रत्यसूयामि न च सर्वं विधीयते ॥
८. सदाचारो मतो धर्मः सन्तस् त्वाचारलक्षणाः ।
साध्यासाध्यं कथं शक्यम् सदाचारो ह्यलक्षणः ॥
९. न धर्मः परिपाठेन शक्यो भारत वेदितुम् ।
अन्यो धर्मः समस्थस्य विषमस्थस्य चापरः ॥
१०. यदा ते मोहकलिलं बुद्धिर्ब्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५ २
११. श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५ ३
१२. धर्मस्य विधयो नैके ये वै प्रोक्ता महर्षिभिः ।
स्वं स्वं प्रज्ञानमाश्रित्य दमस्तेषां परायणम् ॥
१३. प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥
१८-३०
१४. यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥
१८-३१

१५. अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

१८-३२

१६. यदा संहरते कामान् कूर्मो अङ्गान् इव सर्वशः ।

तद् आत्मज्योतिर् अचिराद् आत्मन्येव प्रसीदति ॥

१७. प्रज्ञा प्रतिष्ठा भूतानां प्रज्ञा लाभः परो मतः ।

प्रज्ञा निःश्रेयसी लोके प्रज्ञा स्वर्गः मतः सताम ॥

१८. ध्रुवं ज्यातिर् निहितं दृश्ये कम्

मनो जविष्टं पतयस्सु अन्तः ।

विश्वे देवाः समनसः सकेताः

एकं क्रतुम् अभिवियन्ति साधु ॥

ऋक्-६-१-५

१९. वैश्वानरस्य सुमतौ स्याम

राजा हि कम् भुवनानाम् अभिप्रीः ।

इतो जातो विश्वमिदं विचष्टे

वैश्वानरो यतते सूर्येण ॥

ऋक्-१-१८-१

२०. अहक्ष कृष्णम् अहर् अर्जुनं च,
विवर्तते रजसी वेश्याभिः ।

वैश्वानरो जायमानो न राजा
अवातिरज्ज् ज्योतिषा अग्निस् तमांसि ॥

ऋक्-६-९-१

२१. यमां वैवस्वतो देवः यस् तवैष हृदि स्थितः ।
तेन चेद् अथिवादम् ते मा गङ्गां म कुरुन गमः ॥

२२. यदैतम् अनुपश्यति आत्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥

२३. प्रजाचक्षुर् यदा कामे दोषमेवानुपश्यति ।
विमुच्यते तदा कामान् न च धर्मं विमृञ्चति ॥

२४. एकः शास्ता न द्वितीयो अस्ति शास्ता
यो हृच्छयस् तम् अहमनुब्रवीमि ।
तस्मिन् गुरौ गुरुवासं निरुध्य
शक्रो गतः सर्वलोकाभिरुत्वम् ॥

२५. सर्वस्य तु स्वका प्रज्ञा साधुवादे प्रतिष्ठिता ।
सर्वो हि मन्यते लोकः आत्मानं बुद्धिमत्तरम् ॥

२६. पुरुषे पुरुषे बुद्धिर् या या भवति शोभना ।
तुष्यन्ति तु पृथक् सर्वे प्रज्ञया ते स्वया स्वया ॥
२७. तस्यैव तु मनुष्यस्य सा सा बुद्धिस् तदा तदा ।
कालयोगे विपर्यासं प्राप्या अन्योऽन्य विपद्यते ॥
२८. अन्यया यौवने मर्त्यो बुद्ध्या भवति मांहितः ।
मध्ये अन्यया जरायां तु सो अन्यां रोच्यते मतिम् ॥
२९. एकस्मिन् एव पुरुषे सा सा बुद्धिस् तदा तदा ।
भवत्य् अकृतप्रज्ञत्वात् सा तस्यैव न रोचते ॥
३०. यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजाननः ।
तत्र कः शोकः कः मोहः एकत्वम् अनुपश्यतः ॥
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३१. यद् अन्यैर् विहितं नेच्छेद् आत्मनः कर्म पूरुषः ।
न तत् परेषु सन्दध्याद् जानन् अप्रियमात्मनः ॥
३२. अहिंसा परमो धर्मस् तथा अहिंसा परं तपः ।
अहिंसा परमं सत्यं हिंसा चाधर्मलक्षणा ॥
३३. मा हिंस्याः सर्वभूतानि मैत्रायणगतस् चरेत् ।
अहिंसा परमं सत्यं यतो धर्मः प्रवर्तते ॥

३४. न विशेषेण गन्तव्यम् न विच्छिन्नेन वा पुनः ।
न जातु नाहम् अस्मी इति मुप्रसक्तम् असाधुषु ॥
३५. व्यसनं वा महाघोरम् समृद्धिं वापि तादृशीम् ।
अवाप्य पुरुषः पार्थ कुरुते बुद्धिवैकृतिम् ॥
३६. गृहं छत्राणि मित्राणि स्वदेश इति चापरे ।
इत्येवम् अवसीदन्ति नराः बुद्धिविपर्यये ॥
३७. परिमुञ्चन्ति शाम्भ्राणि धर्मस्य परिपान्थिनः ।
वैषम्यम् अर्थवादानां निरर्था स्थापयन्ति ते ॥
३८. सर्वं जिह्वां मृत्युपदं आर्जवं ब्रह्मणः पदम् ।
एतावान् ज्ञानविषयः किं प्रलापः करिष्यति ॥
३९. ममेति च भवेन् मृत्युर् न ममेति च शाश्वतम् ।
ब्रह्म-मृत्यु ततो राजन् आत्मन्येव समाश्रितौ ॥
४०. न हर्तव्यम् परधनम् इति धर्मः सनातनः ।
मन्यन्ते बलवन्तस् तम् दुर्बलैः संप्रवर्तितम् ॥
४१. यदा नियति दौर्बल्यम् अथैषामेव रोचते ।
न ह्यत्यन्तं बलवन्तां भवन्ति सुखिनो अपि वा ॥
४२. रमते निर्हरन् स्तेनः परवित्तम् अराजकं ।
यदा अस्य तद् हरन्त्य अन्ये तदा राजानमिच्छति ॥

४३. तदा तेषां स्पृहयते ये वै तुष्टा स्वकैर् धनैः ।
तस्माद् अनार्जवे बुद्धिः न ते कार्या कथञ्चन ॥
४४. दातव्यमित्ययं धर्म उक्तः भूतहिते रतैः ।
तं मन्यन्ते धनयुताः कृपणै संप्रवर्तितम् ॥
४५. यदा नियति कार्पण्यम् अथैषमेव रोचते ।
न ह्यत्यन्तं बलवन्तो भवन्ति सुखिनो अपि वा ॥
४६. सर्वो विमृषते जन्तुः कृच्छ्रस्थो धर्मदर्शनम् ।
पदस्थः पहितं द्वारं परलोकस्य पश्यति ॥
४७. नैव नित्यं जयस् तात नैव नित्यं पराजयः ।
तस्माद् भोजयितव्यश्च भोक्तव्यश्च परो जनः ॥
४८. आर्जवेनैव गन्तव्यम् न सुखान्वेषिणा तथा ।
नान्वेष्य विषेष्टास्तु विशेषा हि प्रसङ्गिनः ॥
४९. न हि दुश्चरितं किञ्चित् आत्मनो अन्येषु पश्यति ।
तस्माद् अनार्जवे बुद्धिर् न ते कार्या कथञ्चन ॥
५०. अनुस्मृत्य तु शास्त्राणि कवयः समवस्थिताः ।
अपीह स्याद् अपीह स्यात् सारासारदिदृक्षया ॥
५१. वेदवादान् अतिक्रम्य शास्त्राण्य् आरण्यकानि च ।
विपाठ्य कदलीस्तम्भं सारं ददृशिरे न ते ॥

५२. नास्ति सत्यात् परां धर्मः नानृतात् पातकं परम् ।
स्थितिर्हि सत्यं धर्मस्य तस्मात् सत्यं न लोपयेत् ॥
५३. परिनिष्ठितकार्यो हि स्वाध्यायेन द्विजो भवेत् ।
कुर्याद् अन्यन् न वा कुर्याद् मैत्रः ब्राह्मण उच्यते ॥
५४. आत्मवत् सर्वभूतेषु यश्चरेत् नियतः शुचिः ।
अमानी निरभिमानः सर्वथा मुक्त एव सः ॥
५५. कः कस्य चोपकुरुते कश्च कस्मै प्रयच्छति ।
प्राणो करोत्य् अयं कर्म सर्वम् आत्मार्थम् आत्मना ॥
५६. न ह्यात्मनः प्रियतरः किञ्चिन् भूतेषु निश्चितम् ।
सर्वस्यात्मा बहुमतः सर्वा आत्मानं प्रशंसति ॥
५७. ईषद् अप्यङ्गदाराणां पुत्राणाम् चरन् अप्रियम् ।
ततां ज्ञास्यसि कः कस्य केन वा कथमेव च ॥
५८. न ह्ययम् कस्यचित् कश्चित् नास्य कश्चन विद्यते ।
एकः प्रजायते जन्तुर् एक एव प्रलीयते ॥
५९. अहम् एको न मे कश्चित् नाहम् अन्यस्य कस्यचित् ।
न तं पश्यामि यस्याहं तं न पश्यामि यो मम ॥
६०. न पुक्कशो न चाण्डालो आत्मानं त्यक्तुम् इच्छति ।
तया तुष्टः स्वया योन्या मायां पश्यस्व यादृशीम् ।

६१. सन्तोषो वै स्वर्गतम सन्तोषः परमं सुखम् ।
तुष्टेर् न किञ्चित् परतः सा सम्यक् प्रतितिष्ठति ॥
६२. आत्मानम् असमाधाय समाधित्सति यः परान् ।
विषयेष्व् इन्द्रियबशं मानवाः प्रहसन्ति तम् ॥
६३. स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।
मिश्याचरति मित्रार्थे यश्च मूढ स उच्यते ॥
६४. सर्वात्मनैव धर्मस्य न परस्य न चात्मनः ।
सर्वोपायैर् उज्जिहीर्षेद् आत्मानमिति मेमतिः ॥
६५. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५
६६. श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रतानुगा ।
असम्भिनार्यमर्यादः पण्डिताख्यां लभेत सः ।
६७. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगमुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९
६८. एक एव चरेद् धर्मं नास्ति धर्मे सहायता ।
एकश् चरति यः पश्यन् न जहाति न हीयते ॥
६९. यद् हिंसादिकृतं कर्म इह चैव परत्र च ।
श्रद्धां निहन्ति वै पार्थ सा हता हन्ति तं नरम् ॥

७०. आत्मन्येवात्मनात्मानं यथा त्वम् अनुपश्यसि ।
एवमेवात्मनात्मानम् अन्यस्मिन् किं न पश्यसि ॥
७१. यावान् आत्मनि वेदात्मा तावान् आत्मा परात्मनि ।
य एवं सततं वेद सो अमृतत्वाय कल्पते ॥
७२. योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७
७३. अहं त्वयि ममत्वं च मयि तेषु तथाप्यहम् ।
पूर्वसम्बन्धिसंयोगं नैतद् दान्तो निषेवते ॥
७४. आत्मैषम्येन सर्वत्र समं पश्यति योऽर्जुन ।
मुखं वा यदि वा दुःखं स योगी परमो मतः ॥
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७५. विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
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७६. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
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७८. प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्येन पुरुषः प्रमाणम् अधिगच्छति ॥
७९. यद् यद् इच्छन्ति तत् सर्वं भजन्ति विभजन्ति च ।
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८०. सर्वेषां यः सुहृत् नित्यं सर्वेषां च हिते रतः ।
कर्मणा मनसा वाचा स धर्मं वेद भारत ॥
८१. पश्यैतम् लक्षणोद्देशं धर्माधर्मे परन्तपे ।
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८२. सर्वस्तरतु दुर्गाणि सर्वो भद्रानि पश्यतु ।
मधु नक्तम् उतोषसो मधुमत् पार्थिवं रजः ॥
८३. मधु नो द्यावापृथिवी मिमिक्षताम्
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दधाने यज्ञं द्रविणं च देवता
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८४. लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
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८५. न हि सर्वहितः कश्चिद् आचारः संप्रवर्तते ।
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८६. येनैवान्यः स भवति सो अपरान् अपि बाधते ।
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८७. विरोधिषु महानघ निश्चित्य गुरुलाघवम् ।
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८८. धर्मं यो बाधते धर्मः न स धर्मं कुधर्मं तत् ।
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८९. गुरुलाघवम् आदाय धर्माधर्मविनिश्चये ।
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९१. त्यजेद् एकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत् ।
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९२. सर्वज्ञः सर्वभावज्ञः सर्वशत्रुभयङ्करः ।
इति स्म भाषते काव्यः जग्भत्यागे महासुरान् ॥
९३. एकं हत्वा यदि कुले शिष्टानां स्याद् अनामयम् ।
कुलं हत्वा यदि राष्ट्रे न तद् वृत्तोपघातकम् ।

१४. विनश्यमानं धर्मं हि यो अभिरक्षेत् स धर्मवित् ।
न तेन धर्महा स स्यात् मल्युस् तम् मन्युम् ऋच्छति ॥
१५. स्वकर्मणा हतं हन्ति हत एव स हन्यते ।
तथा गतं च यो हन्यात् न स पापेन युज्यते ॥
१६. अहिंसा सकलो धर्मः हिंसा धर्मस् तथा हितः ।
सत्यं ते अहं प्रवक्ष्यामि नो धर्मः सत्यवादिनाम् ॥
१७. पितृन् पितामहान् भ्रातृन् गुरुन् संवन्धिवाञ्छवान् ।
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१८. मनः करोति पुण्यानि मनो लिप्यते पातकैः ।
मनश्च तन्मना भूत्वा न पुण्यैः न च पातकैः ॥
१९. एकोदस्कृते व्याघ्रः करोति विधसं बहु ।
तम् अन्ये अग्युपजीवन्ति मन्दलोभवशाः मृगाः ॥
१००. यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
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१०१. ईश्वरो वा भवेत् कर्ता पुरुषो वापि भारत ।
हठो वा वर्तते लोके कर्मजं वा फलं स्मृतम् ॥

१०२. ईश्वरेण नियुक्तो हि साध्वसाधु च भारत ।
कुरुते पुरुषः कर्म फलम् ईश्वरगामि तत् ॥
१०३. अथापि पुरुषः कर्ता कर्मणः शुभपापयोः ।
न परो विद्यते तस्माद् एवम् एतत् शुभं कृतम् ॥
१०४. न तद् अस्ति न यत् सत्यम् न तदस्ति न यन् मृषा ।
यद् यथा येन निर्णीतं तत् तथा तेन लक्ष्यते ॥
१०५. लोकयात्रार्थमेवेह धर्मस्य नियमः कृतः ।
अहिंसा साधुहिंमेति श्रेयान् धर्मपरिग्रहः ॥
१०६. ममानां श्रद्दधानानां संयतानां सुचतसाम् ।
कुर्वताम् यज्ञ इत्येव न यज्ञो जातु नेष्यते ॥
१०७. न हिनस्ति नारभते नाभिद्रुह्यति किञ्चन ।
यज्ञो यष्टव्य इत्येव यो यजत्य् अफलेप्सया ॥
१०८. त्यागवांश्च पुनः पापं नालं कर्तुमिति श्रुतिः ।
प्राप्तवर्त्मा कृतमतिर् ब्रह्म सम्पद्यते तदा ॥
१०९. बीजानि ह्यग्निदग्धानि न रोहन्ति पुनर् यथा ।
ज्ञानदग्धैस् तथा क्लेशैर् नात्मा संयुज्यते पुनः ॥

११०. क्षीराद् उद्धृतम् आज्यं यत् क्षिप्तं पयसि तत् पुनः ।
न तेनैवैकतां यान्ति संसारे ज्ञानवांस् तथा ॥
१११. एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
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गुण-मन्यु

अर्जुन उवाच ।

१. यांऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
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२. अद्वैधज्ञः पथि द्वैधे संशयं प्राप्तुम् अर्हति ।
बुद्धिद्वैधं वेदितव्यं गुरस्तादेव भारत ॥
३. धर्मी ह्यनीयान् वचनाद् बुद्धिश्च भरतर्षभ ।
श्रुत्वोपास्य सदाचारैः साधुर्भवति स क्वचित् ॥
४. न विधिर् ग्रसते प्रज्ञां प्रज्ञा तु ग्रसते विधिम् ।
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५. अमर्षाच्च शास्त्रसंमोहाद् अविज्ञानाच्च भारत ।
शास्त्रं प्रज्ञस्य वदतः समूहे यात्यदर्शनम् ॥
६. सूक्ष्मा गतिर् हि धर्मस्य बहुशाखा ह्यनन्तिका ।
अनृतेन भवेत् सत्यं सत्येनैवानृतं भवेत् ॥

७. स एव धर्मः सो अधर्मः तं तं प्रति नरं भवेत् ।
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९. कस्माच्चिद् दानयोगाद् हि सत्यमेव विशिष्यते ।
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१०. एवमेव महेश्वास प्रियवाक्यान् महीपते ।
अहिंसा दृश्यते गुर्वो ततश्च प्रियमिष्यते ॥
११. अधर्मो यत्र धर्माख्यः धर्मश् चाधर्मसंज्ञितः ।
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१२. सत्यस्य वचनं साधु न सत्याद् विद्यते परम् ।
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१३. वाच्यार्थाः नियताः सर्वे वाङ्मया वाग्-विनिसृताः ।
तां तु यः स्तेनयेद् वाचम् स सर्वस्तेयकृन् नरः ॥
१४. भवेत् सत्यम् अवक्तव्यम् वक्तव्यम् अनृतं भवेत् ।
यत्रानृतं भवेत् सत्यं सत्यञ्चाप्यनृतं भवेत् ॥
१५. ये न्यायेन जिहीर्षन्तो धर्मम् इच्छन्ति कर्हिचित् ।
श्रेयस् तत्रानृतं वक्तुं तत् सत्यम् अविचारितम् ॥

१६. अधर्मं नात्र पश्यन्ति धर्मतत्त्वार्थदर्शिनः ।
यत् स्तेनैः सह सम्बन्धात् मुच्यते शपथैरपि ॥
१७. सत्यसंप्रतिपत्त्यर्थं यद् द्रुयुः साक्षिणः क्वचित् ।
अनुक्ता तत्र तद् वाच्यम् ते सर्वे अनृतवादिनः॥
१८. तद् वदन् धर्मतो अर्थेषु जानन् अप्यन्यथा नरः ।
न स्वर्गात् च्यवते लोकाद् दैवीं वाच्यम् वदन्ति
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१९. दृश्यन्ते धर्मरूपेण अधर्मं प्राकृतश् चरन् ।
धर्मं चाधर्मरूपेण कश्चिद् अप्राकृतश्चरन् ॥
२०. तादृशो ब्रूयते बालो यत्र सत्यम् अनिष्ठितम् ।
सत्यानृते विनिश्चित्य ततो भवति धर्मवित् ॥
२१. सत्यस्य वचनं साधु सत्यज्ञानं तु दुष्करम् ।
यद् भूतहितम् अत्यन्तम् एतत् सत्यम् ब्रवीम्यहम् ॥
२२. अनर्हते यद् ददाति न ददाति यद् अर्हते ।
अर्हानर्हापरिज्ञानाद् दानधर्मो अपि दुष्करः ॥
२३. पापेभ्यो हि धनं दत्तं दातारमपि पीडयेत् ।
च तेभ्यः धनं देयं शक्ये सति कथञ्चन ॥

२४. मैत्राः क्रूराणि कुर्वन्तो जयन्ति स्वर्गम् उत्तमम् ।
हिंसा मृदूनि कुर्वन्तः प्राप्नुवन्त्य् अधमां गतिम् ॥
२५. अथ चेद् अवधो धर्मो अधर्मः को जातुचिद्
भवेत् ।
- दस्यवश्च न हिंसेरन् कौन्तेय सङ्करो भवेत् ॥
२६. अहिंसा सकलो धर्मः हिंसाधर्मस् तथा हितः ।
सत्यं ते अहं प्रवक्ष्यामि यो धर्मः सत्यवादिनाम् ॥
२७. अथवाङ्गिरसी ह्येषा श्रुतीनाम् उत्तमा श्रुतिः ।
अविचार्यैव कार्येषा श्रेयस्कामैः नरैः सदा ॥
२८. कारणाद् धर्मम् अन्विच्छेत् न लोकचरितं चरेत् ।
केवलाचरितत्वात् तु निपुणो नाबबुध्यसे ॥
२९. न हि वेङ्कन्यसंसृष्टम् आनृशस्यम् दृढाश्रितः ।
प्रजापालनसम्भूतां आत्मा धर्मफलं ह्यसि ॥
३०. आकुलानि च शास्त्राणि हेतुभिश् चिन्तितानि च ।
निश्चयश्चैव यो मन्त्रे वेदाहं तं यथाविधिः ॥
३१. त्वं तु केवलमन्त्रज्ञो वीरव्रतसमन्वितः ।
शास्त्रार्थं तत्त्वतो गन्तुम् न समर्थः कथञ्चन ॥

३२. यः कश्चिन् न्याय्य आचारः सर्वं शास्त्रमिति श्रुतिः ।
 षद् अन्याय्यम् अशास्त्रं तद् इति मे विद्धि
 मिश्रयः ॥

३३. पुमान् वेदश्च यज्ञश्च न्यायवृत्तां यदा भवेत् ।
 अन्यायवृत्तः गुरुरपः न परस्य न चात्मनः ॥

३४. यस्तु सर्वाणि भूतानि आत्मन्येवा अनुपश्यति ।
 सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

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३५. एको अपि वेदविद् धर्मं यः व्यवस्येत् द्विजोत्तमः ।
 स विज्ञेयः परं धर्मः नाज्ञानाम् उदितो अयुतं ॥
 ३६. नेत्रहीनो यथा ह्येकः कृच्छ्राणि लभते अध्वनि ।
 ज्ञानहीनस् तथा लोके तस्माज् ज्ञानविदो
 अधिकाः ॥

३७. भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नरा श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः ॥

३८. ब्राह्मणेषु तु विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥

३९. एवं एतं नरश्रेष्ठ धर्मं त्यक्त्वा अल्पकं नरः ।
बृहन्तं धर्मम् आप्नोति स बुद्ध इति निश्चितम् ॥
४०. त्वय्यैवैतत् महाप्राज्ञ युक्तं निपुणदर्शमम् ।
येन भावेन तान् अर्थान् सर्वान् विचरसे नृप ॥
४१. सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नाति महाबाहो देहे देहिनमव्ययम् ॥ १४-५
४२. तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन वध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६
४३. रजो रागात्मकं बिद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७
४४. तमस्त्वज्ञानजं बिद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८
४५. न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥
- १८-४०
४६. नैव त्यागी न सन्तुष्टो नाशोको न निरामयः ॥
नानिर्विविक्तो नावृत्तो नापवृत्तो अस्ति कश्चन ।

४७. अजामेकां लोहितशुक्लकृष्णाम्

बह्वीः प्रजाः सृजमानाः सरूपाः ।

अजो ह्येकः जुषमाणो अनुशेते

जहात्येनां भुक्तभोगाम् अजो अन्यः ॥

४८. या ते धामानि परमाणि या अवमा

या मध्यमा विश्वकर्मन् उतेमा ।

शिक्षा सखिभ्यः हविषि स्वधाव

स्वयं यजस्व तन्वं वृधानः ॥

ऋक्.-१०-८०-५

४९. सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजययुत ॥ १४-१

५०. रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१०

५१. नियम्यते तमो यत्र रजस्तत्र प्रवर्तते ।

नियम्यते रजो यत्र सत्त्वं तत्र प्रवर्तते ॥

५२. सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥

५३. लोभः प्रवृत्तिरारम्भः कर्मणामंशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२
५४. अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३
५५. कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१३
५६. सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७
५७. ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥
१४-१८
५८. द्वां भूतसर्गौ लोकेऽस्मिन्दैव दानव एव च ।
•दैवं विस्तरशः प्रोक्तं दानवं पार्थ मे शृणु ॥ १६-६
५९. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
१६-१
६०. अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२

६१. तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६-३
६२. दग्धो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य सम्पदं पार्थ दानवं ॥ १६-४
६३. दैवो संपद्विमोक्षाय निबन्धे दानवी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥

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६४. उदारमेव विद्रांसो धर्मं प्राहुर् मनीषिणः ।
उदारं प्रतिपद्यस्व नावरे स्थातुम् अर्हसि ॥
६५. प्रभवार्थाय भूतानाम् धर्म-प्रवचनम् कृतम् ।
यः स्यात् प्रभवसंयुक्तः स धर्म इति निश्चयः ॥
६६. अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥
६७. उत्सवाद् उत्सवं यान्ति स्वर्गात् स्वर्गं सुखात् सुखं ।
श्रद् दधानाश्च दान्ताश्च धनाढ्या शुभकारिणः ॥
६८. दुर्भिक्षाद् दुर्भिक्षं यान्ति क्लेशात् क्लेशं भयाद्
भयम् ।

मृतेभ्यः प्रभृतं यान्ति दरिद्राः पापकारिणः ॥

६९. दुराचारः क्षीणबलः परित्राणं न गच्छति ।
अपध्वस्तो ह्यवमतो दुःखम् जीवति जीवितम् ॥
७०. अन्तं धीरा निषेवन्ते मध्यं ग्रामसुखप्रियाः ।
उत्तमांश्च परिक्लेशान् भोगांश्चातीवमानुषाः ॥
७१. सुपूरा वै कुनदिका सुपूरो मूषिकाञ्जलिः ।
सुसन्तोषः कापुरुषः स्वल्पकेनैव तुष्यति ॥
७२. सर्वैरपि गुणैर् युक्तो निर्वीर्यः किं करिष्यति ।
गुणीभूताः गुणाः सर्वे तिष्ठन्ति हि पराक्रमे ॥
७३. न श्रुतेन न दानेन न सान्त्वेन न चेज्यया ।
त्वयेयं पृथिवी लब्धा न संकोचेन चाप्युत ॥
७४. अलातं तिन्दुकस्यैव मुहूर्तमपि हि ज्वल ।
सा तुषामिर् ह्वानर्चिर् धूमायस्व जिजीविषुः ॥
७५. युद्धाय क्षत्रियः सृष्टः विजयाय जयाय वा ।
जयन् वा वध्यमानो वा प्राप्नोतीन्द्रसलोकताम् ॥
७६. अन्धं तम इवेदं स्यात् न प्राप्तायत किञ्चन ।
दण्डश्चेन् न भवेल् लोके विभजन् साध्वसाधुनी ॥
७७. राजदण्डभयाद् एके पापाः पापं न कुर्वते ।
सर्वः दण्डजितो लोकः दुर्लभो हि शुचिर् जनः ॥

७८. दण्डः शास्ति प्रजाः सर्वाः दण्ड एवाभिरक्षति ।

दण्डः सुतेषु जागर्ति दण्डं धर्मं विदुर् बुधाः ॥

७९. यस्मिन् यथा वर्तते यो मनुष्यस्

तास्मिंस्तथा वर्तितव्यं स धर्मः ।

मायाचारो मायया वर्तितव्यः

साध्वाचारो साधुना प्रत्युपेयः ॥

८०. गृध्रदष्टिर् वकालीनः श्वचेष्टः सिंहविक्रमः ।

अनुद्विमः काकशङ्गी भुजङ्गचरितं चरेत् ॥

८१. उपायान् प्रब्रवीम्येतान् न मे माया विवक्षिता ।

अनुपायेन दमयन् प्रकोपयति वाजिनः ॥

८२. वनस्पतेर् अपक्वानि फलान्य् उपचिनोति यः ।

न प्राप्नोति रसं तेभ्यः बीजञ्चास्य विनश्यति ॥

८३. न हि खल्वनुपायेन कश्चिद् अर्थो अभिसिध्यति ।

उघश् छिन्द्यात् तु यां धेन्वाः क्षीरार्थी न लभेत्

पयः ॥

८४. यावद् रथपथस् तावत् रथेन स तु गच्छति ।

क्षीणे रथपथं विद्वान् रथमुत्सृज्य गच्छति ॥

८५. नावम् न शक्यम् आरुह्य स्थलं विपरिवर्तितुम् ।
तथैव रथमादाय नाप्सु चर्या विधीयते ॥
८६. दृश्यते तलवंद् व्योम खद्योत हव्यवाइ इव ।
न चैवास्ति तलं व्योम्नि खद्योते न हुताशनः ॥
८७. तस्मात् प्रत्यक्षदृष्टो अपि युक्तो ह्यर्थं परीक्षितुम् ।
परोक्ष्य ज्ञापयन् अर्थान् न पश्चात् परितप्यते ॥
८८. यो अरिणा सह सन्धाय शयीत कृतकृत्यवत् ।
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते ॥
८९. विष्वगलोपः प्रवर्तते भिद्येरन् सर्वसेतवः ।
ममत्वं न प्रजानीयुर् यदि दण्डो न पालयेत् ॥
९०. यस्याभावेन भूतानाम् अभावः स्यात् समन्ततः ।
दण्ड एव हि राजेन्द्र क्षत्रधर्मो न मुण्डनम् ॥
९१. यं त्विमं धर्ममित्याहुर् धनाद् एष प्रवर्तते ।
धर्मं संहरते तस्य धनं हरति यस्य सः ॥
९२. यत्र नैवाद्य न प्रातर् भोजनं परिदृश्यते ।
दारिद्र्यम् इति यत् प्रोक्तं पर्यायमरणं हि तत् ॥
९३. कर्षणार्थो हि यो धर्मो मित्राणाम् आत्मनस् तथा ।
व्यसनं नाम तद् राजन् न स धर्मः कुधर्मः तत् ॥

९४. कृत्स्नं च धनसंहारं कुर्वन्ति विधिकारणात् ।

अल्पेन तुषितो द्रुह्यन् भ्रूणहत्यां न बुध्यते ॥

९५. सहायबन्धना ह्यर्थाः सहायाश्चार्थबन्धनाः ।

अन्योअन्यबन्धनाव एतौ विना अन्योअन्यं न
सिध्यति ॥

९६. यो ह्यनाढ्यः स पतितः तद् उच्छिष्टम् यद् अल्प-
कम् ॥

भ्रूमो वायोर् इव वशे बलं धर्मो अनुवर्तते ॥

९७. महच्च फलवैषम्यं दृश्यते कर्मसन्धिषु ।

बहन्ति शिबिकाम् अन्ये यान्त्यन्ये शिबिकां गताः ॥

९८. समौ चिद् हस्तौ न समं विविष्टः

सम्मातरा चिन् न समं दुहाते ।

यमयोर् चिन् न समा वीर्याणि

ज्ञानी चिन् सन्तौ न समं पृणीतः ॥

ऋक्. १०-११७-९

१९. यः कृशार्थः कृशगवः कृशभृत्यः कृशातिथिः ।

स वै राजन् कृशो नाम न शरीरकृशः कृशः ॥

१००. परपाकेषु ये अश्नन्ति आत्मार्यं च पचेत्तु यः ।
पर्यश्नन्ति वृथा यच्च तद् असत्यं प्रकीर्त्यते ॥

१०१. मोघमन्नं विन्दते अप्रचेताः
सत्यं ब्रवीमि वध इत् स तस्य ।
नार्यमाणं पुष्यति नो सखायम्
केवलाघो भवति केवलाद्री ॥

ऋक्. १०-१२७-६

१०२. धारणात् धर्ममित्याहुः धर्मेण विधृताः प्रजाः ।
यः स्यात् धारणसंयुक्तः स धर्म इति निश्चयः ॥

१०३. नोचेद् धर्तव्यम् अन्यस्य कथं तद् धर्ममारभेत् ।
एतावान् एव वेदेषु निश्चयः कविभिः कृतः ॥

१०४. शक्यम् तु मौनमास्थाय विभ्रतात्मानमात्मना ।
धर्मच्छन्न समास्थाय च्यवितुं न तु जीवितुम् ॥

१०५. औदकाः सृष्टयश्चैव जन्तवः सिद्धिम् आप्नुयुः ।
तेषाम् आत्मैव भर्तव्यो नान्यः कश्चन विद्यते ॥

१०६. अपि ह्युक्तानि धर्माणि व्यवस्यन्त्य उत्तरावरे ।
लोकयात्रार्थम् एवेह धर्मस्य नियमः कृतः ॥

१०७. असाधुभ्यो अर्थमादाय साधुभ्यो यः प्रयच्छति ।
आत्मानं संक्रमं कृत्वा कृत्स्नधर्मविद् एव सः ।
१०८. सर्वारम्भान् समुत्सृज्य हतस्वस्तिर् अकिञ्चनः ।
कस्माद् आशंससे मैश्वर्यं कर्तुम् वैक्लवम् उत्तमम् ॥
१०९. वित्तानि धर्मलब्धानि ऋतुमुखेष्व् अवासृजन् ।
कृतात्मा स महाभाग स वै त्यागी स्मृतो नरः ।
११०. स त्वां द्रव्यमयो यज्ञः संप्राप्तः सर्वदाक्षिणः ।
स्तत् चेन् न यजसे राजन् प्राप्तं त्वां राज्य-
किल्मिषम् ॥
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अष्टमी अध्यात्मनिष्ठा ।

१. परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥
१४-१
२. यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५
३. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
१५-१६
४. उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यन्यय ईश्वरः ॥ १५-१७
५. यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥
१५-१८

६. यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९

७. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-५

८. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

४-३४

९. पापं कृत्वा अभिमन्यते नाहमस्मीति पूरुषः ।

तं तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषम् ॥

१०. तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यनुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७

११. यदहङ्कारमाश्रित्य न यात्स्य इति मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोध्यति ॥

१८-५९

१२. स्वभावजेन कान्त्य निबद्धः स्वेन कर्मणा ।

वर्तु नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥

१८-६०

१३. न स स्वो दक्षो वरुण धृतिः सा
सुरा मन्युर् विभीदको अचित्तिः ।
अस्ति ज्यायान् कनीयस उपारे
स्वप्नश्च न इद् अनृतस्य प्रयोता ॥

ऋक्.-७-८६-६

१४. द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिष्वसजाते ।
तयोर अन्यः पिप्पलं स्वादु अन्ति
अनश्यन् अन्यः अभिचकाशति ॥

ऋक्.-१-१६४-२०

१५. समाने वृक्षे पुरुषो निषन्नः
अनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यति अन्यम् इशः
अस्य महिमानम् इति वीतशोकः ॥

१६. अपाङ् प्राङ् एति स्वधया गृभीतो
अमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्त
नि अन्यं चिक्युर् न निचिक्युर अन्यम् ॥

ऋक्.-१-१६४-३८

१७. अणोर् अणीयान् महतो महीयान्
 आत्मा अस्य जन्तोर् निहितो गुहायाम् ।
 तम् अक्रतुः पश्यति वीतशोकः
 धातुः प्रसादात् महिमानम् आत्मनः ॥
१८. श्रवणायापि बहुभिर् यो न लभ्यः
 शृण्वन्तो अपि बहवो यन् न विदुः ।
 आश्चर्यः वक्ता कुशलो अस्य लब्धा
 " आश्चर्यः श्रोता कुशलानुशिष्टः ॥
१९. तम् दुर्दर्शम् गूढम् अनुप्रविष्टम्
 गूहाहितम् गह्वरेष्टम् पुराणम् ।
 अध्यात्मयोगाधिगमेन देवम्
 मत्वा धीरो हर्षशोकौ जहाति ॥
२०. पुरुषान् न परं किञ्चित् सा काष्ठा सा परा गतिः ।
 एषः सर्वेषु भूतेषु गूढो आत्मा न प्रकाशते ॥
२१. गुणैर् यस् त्ववरैः युक्तः कथं विद्यात् परान् गुणान् ।
 अनुमानाद् हि गन्तव्यं गुणैर् अवयवैः परम् ॥
२२. विद्म चैव न वा विद्म शक्यम् वा वेदितुं न वा ।
 अनीयान् क्षुरधारायाः गरीयान् अपि पर्वताद् ॥

२३. सूक्ष्मेण मनसा विद्म वाचा वक्तुं न शक्नुमः ।
मनो हि मनसा ग्राह्यम् दर्शनेन च दर्शनम् ॥
२४. सर्वात्मानं महात्मानं विधूममिव पावकम् ।
तं पश्यन्ति महात्मानो ब्राह्मणा ये मनीषिणः ॥
२५. दीपयन्ति महात्मानः सूक्ष्मम् आत्मानमात्मना ।
वीतरागाः महाप्राज्ञाः ध्यानाध्ययनसम्पदा ॥
२६. विधूम इव सप्तार्चिर् आदित्य इव रश्मिमान् ।
वैद्युताग्निर् इवाकाशे दृश्येतात्मा तथात्मनि ॥
२७. प्रदीप्तेनैव दीपेन मनोदीपेन पश्यति ।
दृष्ट्वात्मानं निरात्मानं स तदा विप्रमुच्यते ॥
२८. ज्ञानदीपेन दीप्तेन पश्यत्य् आत्मानम् आत्मनि ।
दृष्ट्वा त्वम् आत्मनात्मानं निरात्मा भव सर्ववित् ॥
२९. अन्नं प्राणो मनो बुद्धिर् आनन्दश्चेति पञ्च ते ।
कोषास् तैर् आवृतः स्वात्मा विस्मृत्या संसृतिं
व्रजेत् ॥
३०. अन्वयव्यतिरेकाभ्याम् पञ्चकोशविवेकतः ।
स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥

३१. यद् आत्मतत्त्वेन तु ब्रह्मतत्त्वम्
दीपोपमेनेह युक्तः प्रपश्येत् ।

अजं ध्रुवं सर्वतत्त्वैर् विशुद्धम्
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

३२. त्रिर् अस्य ता परमाः सन्ति सत्याः
स्यार्हा देवस्य जनिमानि अग्नेः ।
अनन्ते अन्तः परिवीत आगात्
शुचिः शुक्रः अर्यः रोरुचानः ॥

ऋक्.-४-१-७

३३. त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।
अखण्डं सञ्चिदानन्दं महावाक्येन लक्ष्यते ॥

३४. ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुस्त्वयम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् । ।
१५-१

३५. अधश्चाध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥

१५-२

३६. न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३
३७. ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाग्रं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४
३८. निर्मानमोहा जितसङ्गदोषाः
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वविमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५
३९. न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६
४०. न तत्र सूर्यो भाति न चन्द्रतारकम्
नेमा विद्युतो भान्ति कुतो अयमं अग्निः ।
तमेव भान्तम् अनुभाति सर्वम्
तस्य भासा विश्वमिदं विभाति ॥

४१. इह चेद् अवेदीद् अथ सत्यम् अस्ति
 नांचेद् इहावेदीन् महतीर् विनष्टिः ।
 भूतेषु भूतेषु विचिन्त्य धीराः ।
 प्रेत्यास्माल् लोकाद् अमृता भवन्ति ॥
४२. कृतं पिबन्तो सुकृतस्य लोके
 गुहां प्रविष्टौ परमे परार्द्धे ।
 छायातपौ ब्रह्मविदो वदन्ति
 पञ्चाग्नयो ये च त्रिनाचिकेताः ॥
४३. महाप्रभावः पुरुषः सर्वस्य हृदि निश्चितः ।
 अणिमा लघिमा प्राप्तिर् ईशानो ज्योतिर् अभ्ययः
४४. एवं हि यो वेद गुहाशयं प्रभुम्
 परं पुराणं पुरुषं विश्वरूपम् ।
 हिरण्मयं बुद्धिमतां परां गतिम्
 स बुद्धिमान् बुद्धिम् अतीत्य तिष्ठति ॥
४५. ज्योतिर् आत्मनि नान्यत्र सर्वं जन्तुषु तत् समम् ।
 स्वयञ्च शक्यते द्रष्टुम् सुसमाहितचेतसा ॥

४६. तिलेषु तैलं दधिनीव सर्पिर्

आपः स्रोतःषु अरणिषु चाग्निः ।

एवम् आत्मा आत्मनि गृह्यते असौ

सत्येनैनं तपसा यो अनुपश्यति ॥

४७. हिरण्मये परे कोषे विरजं ब्रह्म निष्फलम् ।

तच्छुभ्रं ज्योतिषां ज्योतिस् तद् यद् आत्मविदो
विदुः ॥

४८. भिद्यते हृदयग्रन्थिश् छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

४९. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चन ॥

५०. न सन्देहो तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चनैनम् ।

हृदा मनीषि मनसाभिक्लिप्तो

य एतद् विदुर् अमृतास्ते भवन्ति ॥

५१. अन्तःस्थञ्च बहिष्ठञ्च साधियज्ञाधिदैवतम् ।

ज्ञानान्विता हि पश्यन्ति ते देवास तात ते द्विजाः॥

५२. नायमात्मा बलहीनेन लभ्यो
 न च प्रमादात् तपसो वाप्यलिङ्गात् ।
 एतैर् उपायैः यतते यस्तु विद्वान्
 तस्यैष आत्मा विशते ब्रह्मधाम ॥
५३. सत्येन लभ्यस् तपसा ह्येष आत्मा
 सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
 अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
 यं पश्यन्ति यतयः क्षीणदोषाः ॥
५४. ज्ञानमुत्पद्यते पुंसाम् क्षयात् पापस्य कर्मणः ।
 यथादर्शतले प्रख्ये पश्यत्यात्मानम् आत्मनि ॥
५५. यथाग्भसि प्रसन्ने तु रूपं पश्यति चक्षुषा ।
 तद्वत् प्रसन्नेन्द्रियत्वात् ज्ञेयं ज्ञानेन पश्यति ॥
५६. स एव लुलिते तस्मिन् यथा रूपं न पश्यति ।
 तथेन्द्रियाकुलीभावे ज्ञेयं ज्ञाने न पश्यति ॥
५७. इन्द्रियाणाम् तु सर्वेषाम् वदयात्मा चलितस्मृतिः ।
 आत्मनः सम्प्रदानेन मर्त्या मृत्युम् उपादनुते ॥
५८. उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६-५

५९. बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुषत् ॥ ६-६
६०. ज्ञानेन निर्मलीकृत्य बुद्धिम् बुद्ध्या मनस् तथा ।
मनसा चेन्द्रियग्रामं अक्षरं प्रतिपद्यते ॥
६१. स सर्वदोषनिर्मुक्तः ततः पश्यति तत् परम् ।
मनो मनसि सन्धाय पश्यन् आत्मानम् आत्मनि ॥
६२. परं ब्रह्म परं सत्यं सच्चिदानन्दलक्षणम् ।
अप्रमेयं अनिर्देश्यम् अवाङ्मनसो गोचरम् ॥
६३. वेदाहम् एतत् पुरुषं महान्तम्
आदित्यवर्णं तपसः परस्तात् ।
तमेव विदित्वा अतिमृत्युम् एति
नान्यः पन्थाः विद्यते अयनाय ॥
- यजु. ३१-१८
६४. सत्त्वान् परतरं नान्यत् प्रशंसन्तीह तद्विदः ।
अनुमानाद् विजानीमः पुरुषं सत्त्वसंश्रयम् ॥
६५. व्यक्तसत्त्वगुणस्त्वेवं पुरुषो अव्यक्त इष्यते ।
एवं धर्मस्य विज्ञेयं संसाधनम् उपायतः ॥

६६. न शक्यम् अन्यथा गन्तुम् पुरुषं द्विजसत्तम ।

एतेनैवानुमानेन मन्यन्ते वै मनीषिणः ॥

६७. यावद् द्रव्यगुणस् तावत् प्रदीपः संप्रकाशते ।

क्षीणे द्रव्यगुणे ज्योतिर् अन्तर्धानाय गच्छति ॥

६८. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

४-३८

६९. श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमन्त्रिरेणाधिगच्छति ॥

४-३९

७०. अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

४-४०

७१. जिज्ञासन्तो हि धर्मस्य सन्दिग्धस्य परन्तप ।

पर्यायं नाध्यवसन्ति देवमानुष्यांश्च जनाः ॥

७२. न दृष्टपूर्वं प्रत्यक्षं परलोकं विदुर् बुधाः ।

आगमांस् त्वनतिक्रम्य श्रद्धातव्यम् अभूषता ॥

७३. अग्राह्यं चक्षुषा सूक्ष्मम् अनिर्देश्यम् च तद् गिरा !
कर्महेतुपुरस्कारं भूतेषु परिवर्तते ॥
७४. अथापि च सहोत्पत्तिः सत्त्वस्य प्रलयस् तथा ।
नष्टे शरीरे नष्टः स्यात् वृथा च स्यात् क्रियापथः॥
७५. यथा प्रदीपमादाय कश्चित् तमसि गच्छति ।
तथा सत्त्वप्रदीपेन गच्छन्ति परमैप्रिणः ॥
७६. संशयं स तु कामात्मा चलाच्चित्तो अल्पचेतनः ।
अप्राज्ञो न तरत्येनं यो ह्यास्ते न स गच्छति ॥
७७. क्रमशः सञ्चितशिखः धर्मबुद्धिमयो महान् ।
अन्धकारे प्रवेष्टव्यम् दीपो यत्नेन धार्यताम् ॥
७८. इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२
७९. एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३
८०. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१

८१. तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादायरां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

१८-६२

८२. तमेव धीरो विज्ञाय मात्रां कुर्वीत ब्राह्मणः ।

नानुध्यायाद् बहून् शब्दान् वाचो विग्लापनं हि तत् ॥

नवमी ।

ऋतुनिष्ठा

१. भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रियमाणाय वक्ष्यामि हितकाम्यया ॥

१०-१

२. अनाश्रितः कर्मफलं कार्यं कर्म करोति*यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

६-१

३. नियतस्य तु संन्यासः कर्मणां नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७

४. ज्ञानमप्य अपदिशं हि यथा नास्ति तथैव तत् ।

दैतेयान् उशना प्राह संशयच्छेदनं पुरा ॥

५. अथ चेत्वभिमतं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्ति च हित्वा पापमवाप्स्यसि ॥

२-३३

६. जानन्न अपि च यः पापं शक्तिमान् न नियच्छति ।
ईशः सन् सो अपि तेनैव कर्मणा संप्रयुज्यते ॥
७. यद् इमानि हवींषीह विमथिष्यन्त्य् असाधवः ।
भवता विप्रहीनानि प्राप्तं त्वामेव किल्मिषम् ॥
८. इच्छयेह कृतं पापं सद्यस् तं चोपसर्पति ।
कृतं प्रतिकृतं येषां न नश्यति शुभाशुभम् ॥
९. यद् अवध्ये बध्यमाने भवेद् दोषः परन्तप ।
स बध्यस्यावधे दृष्टः इति धर्मविदो विदुः ॥
१०. यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास् तत्र सभासदः ॥
११. प्रतिषेद्धा हि पापस्य यदा लोकेषु विद्यते ।
तदा सर्वेषु लोकेषु पापकृन् नोपपद्यते ॥
१२. यस्मिन् क्षमा च क्रोधश्च दानादाने भयाभये ।
निग्रहानुग्रहौ चोभौ स वै धर्मविद् उच्यते ॥
१३. वाचा दण्डो ब्राह्मणानां क्षत्रियाणां भुजार्पणम् ।
धनदण्डाः स्मृता वैश्याः निर्दण्डः शूद्र उच्यते ॥
१४. अकार्याणां क्रियाणां च संयोगं यः करोति वै ।
कार्याणां अक्रियाणां च स पार्थ पुरुषाधमः ॥

१५. असूर्या नाम ते लोकाः अन्धेन तमसा वृताः ।
तासू ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।

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१६. प्रजापतिः प्रजाः सृष्ट्वा कर्म तामु विधाय च ।
वर्णे वर्णे समाधत्ते ह्यैकैकं गुणभाग् गुणम् ॥

१७. ब्राह्मणे वेदमग्न्यं तु क्षत्रिये तेज उत्तमम् ।
दाक्ष्यं वैश्ये च शूद्रे तु सर्ववर्णानुकूलताम् ॥

१८. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नराः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

१८-४५

१९. यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

१८-४६

२०. तपोमूलमिदं सर्वं देवमानुषकं सुखम् ।
तपोमध्यं ब्रुधैः प्रौक्तं तपो अन्तं वेददर्शिभिः ॥

२१. ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम् ॥

२२. प्रकृतेर्गुणसम्भूताः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥

३-२९

२३. श्रेयान् स्वधर्मो विगुणः परधर्मास्वनुष्ठितात् ।
स्वभावानियतं कर्म कुर्वन्नाप्नोति क्लिन्धिषम ॥

१८-४७

२४. न बुद्धिभेदं जनयेदजानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

३-२६

२५. यद्यदाचरति श्रेष्ठस्तत्तदेवंतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१

२६. तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थिता ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हमि ॥

१६-२४

२७. द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

अर्जुन उवाच ।

२८. ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठां तु का कृष्ण सत्त्वामाहो रजस्तमः ॥

१७-१

२९. शुचेर् अश्रद्धधानस्य श्रद्धानस्य चाशुचेः ।
देवा वित्तम् अमन्यन्त सदृशं यज्ञकर्मणि ॥
३०. श्रोत्रियस्य कदर्यस्य वदान्यस्य च बार्धुषेः ।
मीमांसित्वोभयं देवा सममन्नम् अकल्पयन् ॥
३१. प्रजापतिस् तान् उवाच विपमं कृतम् इत्युत ।
श्रद्धापूतं वदान्यस्य हतम् अश्रद्धयेतरत् ॥
३२. धर्मस्य निष्ठा त्वाचारस् तमेवाश्रित्य भोक्तव्यस्ये ।
सदाचारः स्मृतिर् वेदास् त्रिविधं धर्मलक्षणम् ॥
३३. शरीराज् जायते व्याधिर् मानसो नात्र संशयः ।
मानसाज् जायते वापि शरीर इति निश्चयः ॥
३४. तेनाचारेण पूर्वैण संस्था भवति शाश्वती ।
चिराभिपन्नः कविभिर् पूर्वै धर्म उदाहृतः ॥
३५. येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात् स्तां मार्गं तेन गच्छन् न स्थिते ॥

३६. प्रनष्टः शाश्वतः धर्मः सदाचारेण मोहितः ।
तेन वेद्यस् तपस्वी वा बलवान् वा विमुह्यते ॥

३७. ऋचो अक्षरे परमे व्योमन्
यमिन् देवा अधिविश्वे निषेदुः ।
यस् तन्न वेद किम् ऋचा करिष्यति
य इत् तद् विदुस् त इमे समासते ॥

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३८. कामाद् अन्येच्छया चान्ये कारणैर् अपरैस्तथा ।
असन्तो अपि वृथाचारं भजन्ते बहवो जनाः ॥

३९. अग्निहोत्रं त्रयीधर्मस् त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिर्पौरुषहीनानां जीविकेति बृहस्पतिः ॥

४०. धर्मस्य ह्रियमानस्य बलवद्भिर् दुरात्मभिः ।
या या विक्रियते संस्था ततः सो अपि प्रणश्यति ॥

४१. अज्ञातं कर्म कृत्वा च क्लेशो नान्यत् प्रहीयते ।
प्रत्यक्षतः साधयामः न परोक्षम् उपास्महे ॥

४२. प्रत्यक्षावेव धर्मार्थी क्षत्रियस्य विजानतः ।
तत्र न व्यवधातव्या परोक्षा धर्मयातना ॥

४३. प्रत्यक्षं सुखभूयिष्ठम् आत्मसाक्षिकम् अच्छलम् ।
सर्वलोकहितं धर्मं क्षत्रियेषु प्रतिष्ठितम् ॥
४४. सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८
४५. नैवातिपापं भक्षमानस्य दृष्टम्
मुरां तु पीत्वा पतती इति शब्दः ।
अन्योन्यकार्याणि यथा तथैव
न पापमात्रेण कृतं हिनस्ति ॥
४६. सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६
४७. अनुच्छेदाय लोकानां अनुच्छेदाय कर्मणाम् ।
पूर्वेर् आचरितो धर्मश्च चतुराश्रमसङ्कटः ॥
४८. ब्रह्मचारी गृहस्थश्च वानप्रस्थो अथ भिक्षुकः ।
यथोक्तचारिणः सर्वे गच्छन्ति परमां गतिम् ॥
४९. आहुताध्यायो गुरुकर्मस्व् अचोद्यः
पूर्वोत्थायी चरमं चोपशायी ।
मृदुर् दान्तो धृतिमान् अप्रमत्तः
स्वाध्यायशीलः सिध्यति ब्रह्मचारी ॥

५०. धर्मागतं प्राप्य धनं यजेत
 दद्यात् सदैवा अतिथीन् भोजयेच्च ।
 अनादानश्च परैर् अदत्तम्
 सैषा गृहस्थोपनिषत् पुराणी ॥
५१. स्ववीर्यजीवि वृजिनात् निवृत्तो
 दाता परेभ्यः न परोपतापी ।
 तादृक् मुनिः सिद्धिम् उपैति मुग्न्याम
 वसन्न अरण्ये नियताहारचक्षुः ॥
५२. आशित्यजीवी गुणवांश्चैव नित्यम्
 जितेन्द्रियः सर्वदा विप्रयुक्तः ।
 अनोकशायी लघुर् अल्पप्रचारः
 चरन् देशान् एकचरः स भिक्षुः ॥
५३. एकः पन्थाः ब्राह्मणानां येन गच्छन्ति तान्नेदः ।
 गृहेषु वनवासेषु गुरुवासेषु भिक्षाम् ॥
५४. देवयाना हि पन्थानश् चत्वारः शाश्वताः मताः ।
 पृथगाश्रमिणां कर्मण्येकार्थानीति नः श्रुतम् ॥
५५. अन्नाद् गृहस्था लोके अस्मिन् भिक्षवस् तत एव च
 अन्नात् प्राणः प्रभवति अन्नदो प्राणदो भवेत् ॥

५६. यथा मातरम् आश्रित्य सर्वे जीवन्ति जन्तवः ।
एवं गार्हस्थ्यम् आश्रित्य वर्तन्ते इतराश्रमाः ॥

५७. ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

१८-४१

५८. शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

१८-४२

५९. शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

१८-४३

६०. कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

१८-४४

६१. अदान्तो ब्राह्मणो असाधुः निस्तेजाः क्षत्रियो
अधमः ।

अदक्षो निन्द्यते वैश्यः शूद्रश्च प्रतिकूलवान् ॥

६२. न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।
 अन्तेष्वपि हि जातानां वृत्तमेव विशिष्यते ॥
६३. कामः क्रोधः भयं लोभः शोकश्च चिन्ता क्षुधा
 श्रमः ।
 सर्वेषां न प्रभवति कस्माद् वर्णो विभिदयते ॥
६४. एवं बुद्ध्वा नरः सर्वं भूतानाम् अगतिं गतिम् ।
 समवेक्ष्य च वैषम्यं लभते शमम् उत्तमम् ॥
६५. यः स्थितः पुरुषः धर्मे धात्रा सृष्टे यथार्थवत् ।
 आश्रमाणां हि सर्वेषां फलं प्राप्नोत्यनामयम् ॥
६६. जात्या न क्षत्रियः प्रोक्तः क्षत्रत्राणं करोति यः ।
 चातुर्वर्ण्य-बहिष्ठो अपि स एव क्षत्रियः स्मृतः ॥
६७. पन्थानौ पितृयानश्च देवयानश्च विभूतौ ।
 प्रवृत्तिलक्षणं धर्मं पश्यामि परमं नृप ॥
६८. इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
 अहिंसा इति मार्गो अयं धर्मश्चाष्टविधः स्मृतः ॥
६९. अत्र पूर्वश्चतुर्वर्गः पितृयानपथं स्थितः ।
 उत्तरो देवयानस्तु सद्भिर् आचरितः सदा ॥

७०. कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२०

७१. सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१

७२. समं पश्यन्द्भि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽत्मानं ततो याति परां गतिम् ॥
१३-२९

७३. सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥
३-२५

७४. समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रं अभिमन्त्रये वः
समानेन वो हविषा जुहोमि ॥

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७५. अध्ययनं ब्रह्मयज्ञः देवयज्ञस्तु चक्रकम् ।
बलिर् पित्र्यः होमो भौतः नृयज्ञः तीर्थप्राटनम् ॥

७६. आह्निकं पाक्षिकं चैव मासिकम् आयनं तथा ।
यथाक्रमं वार्षिकं च यथाशक्ति यथाश्रुतम् ॥
७७. पञ्चैतान् यो महायज्ञान् न दापयति शक्तिः ।
स गृहे स्वे वसन् नित्यं सूनादोषैर् न लिप्यते ॥
७८. पञ्चयज्ञास्तु यो मोहान् न करोति गृहाश्रमे ।
तस्य चायं न च परो लोको भवति धर्मतः ॥
७९. यस्याग्निहोत्रम् अदर्शपूर्णमासम्
अचातुर्मासम् अनाग्रणयम् अतिथिबर्जितम् ।
अहुतं अवैश्वदेवम् अविधिना हुतम्
आसन्नमासं तस्य लोकान् हिनस्ति ॥
८०. चतुराश्रमधर्माश्च वर्णधर्माश्च पाण्डव ।
लोकवेदोत्तरश्चैव क्षात्रधर्मे समाहिताः ॥
८१. सर्वाण्येतानि कर्माणि क्षत्रे भरतसत्तम ।
निराशिप्रो जीवलोकाः क्षात्रधर्मे अव्यवस्थिते ॥
८२. देशधर्माश्च कौन्तेय कुलधर्मान् तथैव च ।
पालयन् पुरुषव्याघ्रः राजा सर्वाश्रमी भवेत् ॥

८३. अल्पाश्रयान् अल्पफलान् बदन्ति
धर्मान् अन्यान् धर्मविदो मनुष्याः ।
महाश्रयं बहुकल्याणरूपम्
क्षात्रं धर्मं नेतरं प्राहुर् आर्याः ॥
८४. सर्वे धर्माः राजधर्मप्रधानाः
सर्वे वर्णाः पाल्यमाना भवन्ति ।
सर्वस्व त्यागो राजधर्मेषु राजन्
त्यागं धर्मं चाहुर् अयं पुराणम् ॥
८५. नोद्विग्नश् चरते धर्मं नोद्विग्नश् चरते क्रियाम् ।
दशश्रोत्रिसमः राजा इत्येवं मनुर् अब्रवीत् ॥
८६. अत्र गाथा पुरा गीता भार्गवेन महात्मना ।
आख्याने राजचरिते नृपतिं प्रति भारत ॥
८७. राजानं प्रथमं विन्देत् ततो भार्या ततो धनम् ।
राजन्यसति लोके अस्मिन् कुतो भार्या कुतो धनम् ॥
८८. निर्बनो बध्यते व्याघ्रः निर्व्याघ्रश् छिद्यते वनम् ।
तस्माद् व्याघ्रो वनं रक्षेद् वनं व्याघ्रं च पालयेत् ॥

८९. अनाढ्याश्चापि जीवन्ति राज्यं चाप्यनुशासति ।
बुद्धिपौरुषसंपन्नास् त्वया तुल्याधिकजनाः ॥
९०. न च त्वमिव शोचन्ति तस्मात् त्वमपि मा शुचः ।
किं नु त्वं तैः नरैः श्रेयांस् तुल्यो वा बुद्धिपौरुषैः ॥
९१. न हि कृत्स्नतमो धर्मः शक्यः प्राप्तुमिति श्रुतिः ।
नात्यन्तं गुणवत् किञ्चिन् न चाप्यत्यन्तनिर्गुणम् ॥
९२. अल्पं हि सारभूयिष्ठं यत् कर्मोदारमेव तत् ।
कृतमेवाकृताञ्छ्रेयः न पापीयो अस्त्य् अकर्मणः ॥
९३. कृषिं साध्विति मन्यन्ते तत्र हिंसा अपरा स्मृता ।
कर्षन्तो लाङ्गलैः पुंसो घ्नन्ति भूमिशयान् बहून् ॥
९४. अन्यत्र राजन् हिंसायाः वृत्तिर् नेहास्ति कस्यचित् ।
अप्यरण्यसमुत्थस्य एकस्य चरतो मुनेः ॥
९५. जीवाः हि बहवः पार्थ वृक्षेषु च फलेषु च ।
उदके बहवश्चापि नास्ति कश्चिद् अहिंसकः ॥
९६. उपविष्टाः शयानाश्च घ्नन्ति जीवान् अनेकशः ।
कुर्वन्त्येव हिंसां तु यत्नाद् अल्पतरा भवेत् ॥
९७. न हि पश्यामि जीवन्तम् लोके कश्चिद् अहिंसया ।
सत्त्वैः सत्त्वा हि जीवन्ति दुर्बलैः बलवत्तराः ॥

९८. नकुलो मूषिकान् आत्ति विडालो नकुलांस् तथा ।
विडालं अत्ति श्वा राजन् श्वानं व्यालमृगस् तथा ॥
९९. तान् अत्ति पुरुषः सर्वान् पश्य कालो यथागतः ।
प्राणसान्नम् इदं सर्वं जङ्गमं स्थावरं च यत् ॥
१००. हेतुमात्रमिदं तस्य विहितं भरतर्षभ ।
यद् हन्ति भूतैर् भूतानि तद् अस्मै रूपम् ऐश्वरम् ॥
१०१. विधानं दैवविहितं तत्र विद्वान् न मुह्यति ।
यथासृष्टो असि कौन्तेय तथा भवितुम् अर्हसि ॥
१०२. उदके बहवः प्राणाः पृथिव्यां च फलेषु च ।
न कश्चिन् न च तान् हन्ति किम् अन्यत् प्राण-
धारणात् ॥
१०३. सूक्ष्मयोनीनि भूतानि तर्कगम्यानि कानिचित् ।
पक्ष्मणो अपि निपातेन येषां स्यात् स्कन्धपर्ययः ॥
१०४. नाच्छित्त्वा परमर्माणि नाकृत्वा कर्मदुष्करम् ।
नाहत्वा मत्स्यधातीष प्राप्नोति महतीं श्रियम् ॥
१०५. यथा सृष्टो असि कौन्तेय धात्रा कर्मसु तत् कुरु ।
अतएव हि सिद्धिस् ते नेशस् त्वं कर्मणां नृप ॥

१०६. भूमिं भिबौषधिं छित्वा वृक्षादीन् अणुजान् पशून् ।
मनुष्यास् तन्वते यज्ञं ते स्वर्गं प्राप्नुवन्ति च ॥

१०७. अनुयज्ञं जगत् सर्वं यज्ञश्चानुजगत् सदा ।
नायं लोको अस्त्ययज्ञानां परश्चेति विनिश्चयः ॥

१०८. स्तेनो वा यदि वा पापः यदि वा पापकृत्तमः ।
यष्टुम् इच्छन्ति यज्ञं यः साधुमेव वदन्ति तम् ॥

१०९. ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०

११०. तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वा न संशयं योगमातिष्ठोतिष्ठ भारत ॥ ४-४२

दशमी भक्तियोगः ।

१. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

१८-६४

२. ममना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवेक्ष्यसि युक्तैवमात्मानं मत्परायणः ॥ ९-३४

३. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

१८-६६

४. भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
सुहृदं सर्वभूतानां शात्वा मां शान्तिमृच्छति ॥

५-२९

५. नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

७-२५

६. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याऽहं न प्रणश्यामि स च मे न प्रणश्यति ॥

६-३०

७. न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना दानवं भावमाश्रिताः ॥ ७-१५

८. त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमम्ययम् ॥

७-१३

९. दैवीं ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४

१०. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

७-३

११. यं स्मा पृच्छन्ति कुह सेति घोरम्
उतेम् आहुर् नैषो अस्ती इत्येनम् ।
सो अर्थः पुष्टीर् बिज इवामिनाति
श्रद् अस्मै धत्त स जनास इन्द्रः ॥

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१२. यो जात एव प्रथमो मनस्वान्
 देवो देवान् क्रतुना पर्यभूषत् ।
 यस्य शुण्माद् रोदसी अभ्यसेताम्
 नृम्पस्य मह्ना स जनास इन्द्रः ॥

ऋक्.-२-१२-१

१३. न तं विदाथय इमा जजान
 अन्यद् युष्माकम् अन्तरं बभूव ।
 नीहारेण प्रावृता जल्प्या च
 असुतृष उक्थशासश्चरन्ति ॥

ऋक्.-१०-८२-७

१४. यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
 असम्भूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३
 १५. अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८
 १६. मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

१०-९

१७. तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

१०-१०

१८. तेषामेवानुक्तम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

१०-११

१९. मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

८-१५

२०. भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

१८-५५

२१. ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

१४-२७

२२. अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१

२३. आब्रह्मभुवनाह्लांकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६
२४. अनन्याश्रिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
 ९-२२
२५. जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥
 ७-२९
- अर्जुन उवाच ।
२६. आलम्बस्याप्य् अनित्यत्वं निरालम्बस्य शून्यता ।
 उभयोरपि दोषित्वात् कथं ध्यायन्ति योगिनः ॥
 वासुदेव उवाच ।
२७. अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ •
 ८-१४
२८. दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
 अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥
२९. अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४

३०. किमित् ते विष्णो परिचक्ष्यं भूत्
 प्र यद् ववक्षे शिपिविष्टो अस्मि ।
 मा वर्षो अस्मद् अपगूह एतद्
 यद् अन्यरूपः समिथे बभूथ ॥

ऋक्.-७-१००-६

३१. यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१

३२. पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदेहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६

३३. वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१०

३४. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम कर्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११

३५. काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥

४-१२

३६. येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
 तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३

३७. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातद्व्यवन्ति ते ॥

९-२४

३८. एको हि रुद्रो न द्वितीयाय तस्थुर्
य इमान् लोकान् ईशते इशानिभिः ।
प्रत्यङ् जनांस् तिष्ठति संचुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥

३९. हिरण्यगर्भः समवर्तताग्रे
भूतस्य जातः पतिर् एक आसीत् ।
स दाधार पृथिवीम् द्याम् उतेमाम्
कस्मै देवाय हविषा विधेम ॥

ऋक्.-१०-१२१-१

४०. स जायत प्रथमः पस्यासु
महो बुध्ने रजसो अस्य योनौ ।
अपाद् अशीर्षा गुहमान अन्त
अःबोयुवानो बृषभस्य नीडे ॥

ऋक्.-४-१-११

४१. स पर्यगाच् शुक्रम् अकायम् अव्रणम्
 अस्त्राविरं शुद्धं अपापविद्धम् ।
 कविर् मनीषि परिभूः स्वयम्भूः
 याथार्थ्यतो अर्थान् व्यदधाच् समाभ्यः ॥

यजु.-४०-८

४२. अस्तम्नाद् घाम् असुरो विश्ववेदाः
 अमिमीत वरिमानं पृथिव्याः ।
 आसीदद् विश्वा भुवनानि सम्राट्
 विश्वेत् तानि वरुणस्य व्रतानि ॥

ऋक्.-८-४२-१

४३. विश्वतश्चक्षुर् उत विश्वतोमुखः
 विश्वतोबाहुर् उत विश्वतस्यात् ।
 मं बाहुभ्याम् धमति सं पतत्रैर्
 द्यावाभूमी जनयन् देव एकः ॥

ऋक्.-१०-८१-३

४४. रूपं रूपं प्रतिरूपो बभूव
 तद् अस्य रूपं प्रतिचक्षणाय ।
 इन्द्रो मायाभिः पुरुरूप इयते
 मुक्ता हि अस्य हरय शता दश ॥

ऋक्.-३-४७-१८

४५. समेत विश्वे वचसा पतिं दिवः

एको विभुर् अतिथिर् जनानाम् ।

स पूष्यो नूतनम् आ विवासत्

तम् वर्तनिर् अनुवावृत एकमित् पुरु ॥

साम. पू.-४-२-४-३

४६. इन्द्रं मित्रं वरुणम् अग्निम् आहुर्

अथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद् विप्रा बहुधा वदन्ति

अग्निं यमं मानरिश्चानम् आहुः ॥

ऋक्-१०-१६४-४६

४७. वि मे पुरुत्रा पतयन्ति कामाः

शमी अच्छा दीद्ये पूष्यानि ।

ममिद्धे अग्नाव् ऋतमिद् वदेम

महद् देवानाम् असुरत्वम् एकम् ॥

ऋक्.-३-५५-३

४८. यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

९-२५

४९. इन्द्रावरुणा युवम् अध्वराय नो
 विशे जनाय महि शर्म यच्छतम् ।
 दीर्घप्रयुज्यम् अति यो वनुष्यति
 वयं जयेम पृतनासु दूढयः ॥

ऋक्.-७-८२-१

५०. सम्राड् अन्यः स्वराड् अन्य उच्यते वाम्
 महान्ताव् इन्द्रावरुणा महावसू ।
 विश्वे देवास परमे व्योमिनि
 सं वाम् ओजो वृषणा सं बलं दधुः ॥

ऋक्.-७-८२-२

५१. वृत्राणि अन्यः समिथेषु जिघ्रते
 व्रतानि अन्यो अभिरक्षते सदा ।
 हवामहे वां वृषणा सुवृक्तिभिर्
 अस्मे इन्द्रावरुणा शर्म यच्छतम् ॥

ऋक्.-७-८३-९

५२. शयुः परस्ताद् अध नु द्विमाता
 अवन्धनश् चरति वत्स एकः ।
 मित्रस्य ता वरुणस्य व्रतानि
 महद् देवानाम् असुरत्वम् एकम् ॥

ऋक्.-३-५५-६

५३. आ पश्चाद् आ नास्त्या पुरस्ताद्
 आ अश्विना यातम् अधराद् उदक्तात् ।
 आ विश्वतः पाञ्चजन्येन राया
 यूयं पाथ स्वस्तिभिः सदा नः ॥

ऋक्.-७-७२-५

५४. देवस् त्वष्टा सविता विश्वरूपः
 पुपोष प्रजाः पुरुधा जजान ।
 इमा च विश्वा भुवनानि अस्य
 महद् देवानाम् असुरत्वम् एकम् ॥ .

ऋक्.-३-५५-१९

५५. तम् उष्टुहि यः सु-इषुः सुधन्वा
 यो विश्वस्य क्षयति भेषजस्य ।
 यक्ष्वा महे सौमनसाय रुद्रम्
 नमोभिर देवम् असुरं दुवस्य ॥

ऋक्.-५-४२-११.

५६. अर्हन् बिभर्षि सायकानि धन्वा
 अर्हन् निष्कम् यजतं विश्वरूपम् ।
 अर्हन् इदं दयसे विश्वम् अभ्वम्
 न वा ओजीयो रुद्र त्वद् अस्ति ॥

ऋक्.-२-३३-१०

५७. कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥
७-२०
५८. स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥ ७-२२
५९. अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यांति मद्भक्ता यान्ति मामपि ॥
७-२३
६०. यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४
६१. त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२०
६२. ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९-२१

६३. येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८

६४. चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६

६५. तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

७-१७

६६. उदाराः सर्व एवैते ज्ञानित्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

७-१८

अर्जुन उवाच ।

६७. एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१

श्रीभगवानुवाच ।

६८. मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२-२

६९. ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२-३

७०. संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४
७१. क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहबद्भिरबाप्यते ॥ १२-५
७२. ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६
७३. तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७
७४. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १२-८
७५. ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ १३-१
७६. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ १३-२
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३२. एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

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३७. वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
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४२. आदित्यानामहं विष्णुर्ज्योतिषां रविंश्शुमान् ।
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४३. वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥
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४४. रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥
 १०-२३

४५. पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥
 १०-२४

४६. महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥
 १०-२५

४७. अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥
 १०-२६

४८. उच्चैःश्रवसमदवानां विद्धि माममृतोद्भवम् ।
 ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥
 १०-२७

४९. आयुधानामहं बज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥
१०-२८
५०. अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९
५१. प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृग्रेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥
१०-३०
५२. पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥
१०-३१
५३. सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥
१०-३२
५४. अक्षराणामकारोऽस्मि द्रन्द्रः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३
५५. मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥
१०-३४

५६. बृहत्साम तथा सात्रां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥

१०-३५

५७. द्युतं छल्यतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

१०-३६

५८. दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

१०-३८

५९. वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥

१०-३७

६०. अबजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११

६१. मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२

६२. महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३

६३. नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

१०-४०

६४. यद्यद्विभूतिमत्स्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥

१०-४१

६५. यच्चापि सर्वभूतानां बीजं तदहमूर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥

१०-३९

६६. अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

१०-४२

६७. अदितिर् द्यौर अदितिर् अन्तरिक्षम्
अदितिर् माता स पिता स पुत्रः ।
विश्वे देवा अदितिर् पञ्चजनाः
अदितिर् जातम् अदितिर् जनित्वम् ॥

ऋक्.-१-८९-१०

छात्राणां ।

तत्त्व-ज्ञानम्

अर्जुन उवाच ।

१. प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं श्रेयं च केशव ॥ १३-१

श्रीभगवानुवाच ।

२. इदं क्षीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतच्छेदो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२

३. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३

४. यथा दीपो प्रकाशात्मा ह्रस्वो वा यदि वा महान् ।

ज्ञानात्मानं तथा विद्यात् पुरुषं सर्वजन्तुषु ॥

५. गवाम् अनेकवर्णानां क्षीरः स्याद् एकवर्णकम् ।

क्षीरवद् दृश्यते ज्ञानं देहिनां च गवां यथा ॥

६. श्रोत्रादीनि न पश्यन्ति स्वं स्वं आत्मानं आत्मना ।

सर्वज्ञः सर्वदर्शी च क्षेत्रज्ञस् तानि पश्यति ॥

७. इन्द्रियाण्येव बुध्यन्ति स्वदेहे देहिनां नृप ।
कारणान्य् आत्मनस् तानि सूक्ष्मः पश्यति तैस्तु सः॥
८. आत्मना विप्रहीनानि काष्ठकुड्यसमानि तु ।
विनश्यन्ति न सन्देहः फेणा इव महार्णवे ॥
९. श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचम् स उ प्राणस्य प्राणः ।
चक्षुषश् चक्षुर् अतिमुच्य धीरा
प्रेत्यास्माल् लोकाद् अमृता भवन्ति ॥
१०. यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
११. न सत्यं विन्दते कश्चित् क्षेत्रज्ञस्त्वेव विन्दति ।
गुणानां गुणभूतानां यत् परं परमं महत् ॥
१२. तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४
१३. महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६
१४. इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७

१५. इन्द्रियाणीह सर्वाणि स्वे स्वे स्थाने यथाविधि ।
अनीशत्वात् प्रलीयन्ते सर्पा हतविषा इव ॥
१६. आहुर् एके च विद्वांसो ये ज्ञानपरिनिष्ठिताः ।
क्षेत्रज्ञसत्त्वयोर ऐक्यं इत्येतन् नोपपद्यते ॥
१७. पृथग्भूतं ततः सत्त्वं इत्येतद् अविचारितम् ।
पृथग्भावश्च विज्ञेयः सहजश्चापि तत्त्वतः ॥
१८. तथैवैकत्वनानात्वम् इष्यते विदुषां नयः ।
मंशकोटुम्बरे चैक्यं पृथक्त्वम् अपि दृश्यते ॥
१९. इपीका वा यथा भुञ्जे पृथक् च सह चैव च ।
तथैव सहिताव् एताव् अन्योन्यस्मिन् प्रतिष्ठितौ ॥
२०. समं संज्ञानुगश्चैव स सर्वत्र व्यवस्थितः ।
उपभुङ्क्ते सदा सत्त्वम् अपः पुष्करपर्णवत् ॥
२१. अहिर् एव अहेः पादान् पश्यतीति हि नः श्रुतम् ।
तद्वत् मूर्तिषु मूर्तिस्थं ज्ञेयं ज्ञानेन पश्यति ॥ ३-२०
२२. यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३-३१

२३. सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

१८-२०

२४. पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

१८-२१

२५. यत्तु कृत्स्नबदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२

२६. ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३

२७. समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

१३-२८

२८. सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४

२९. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥

१३-१५

३०. बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

१३-१६

३१. अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

१३-१७

३२. ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥

१३-१८

३३. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चाक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९

३४. यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२०

३५. यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

१३-२४

३६. सर्वेषां साक्षिभूतो असौ न ग्राह्यः केनाचित् क्वचित् ।

एकश्चरति क्षेत्रेषु स्वैरचारी यथामुखम् ॥

३७. यथा हिमवतः पार्श्वे पृष्ठं चंद्रमसो यथा ।
न दृष्टपूर्वं मनुजैर् न च तन् नास्ति तावता ॥ ३
३८. तद्वत् भूतेषु भूतात्मा सूक्ष्मज्ञानात्मवान् असौ ।
न दृष्टपूर्वं मनुजैर् न च तन् नास्ति तावता ॥
३९. नोपसर्पद् विमुञ्चद् वा शशिनं दृश्यते तमः ।
विसृजन् चोपसर्पन् च तद्वत् पश्य शरीरिणम् ॥
४०. यथा चन्दार्कसंयुक्तं तमस् तद् उपलभ्यते ।
तद्वच् शरीरसंयुक्तः शरीरीत्युपलभ्यते ॥
४१. यथा हि पुरुषः स्वप्ने दृष्ट्वा पश्यत्यसाविति ।
तथा रूपम् इवात्मानं साधु युक्तः प्रपश्यति ॥
४२. न गुणाः विदुर् आत्मानं स गुणान् वेत्ति सर्वशः ।
परिदृष्ट्वा गुणानां तु संसृष्टान् मन्यते तथा ॥
४३. भुज्यमानं न जानीते नित्यं सत्त्वम् अचेतनम् ।
यस् त्वेवं तं विजानीते यो भुङ्क्ते यश्च भुज्यते ॥
४४. नित्यं द्वन्द्वसमायुक्तं सत्त्वम् आहुर् मनीषिणः ।
निर्द्वन्द्वो निष्कलो नित्यः क्षेत्रज्ञो निर्गुणात्मकः ॥
४५. सृजते हि गुणान् सत्त्वं क्षेत्रज्ञः परिपश्यति ।
सम्प्रयोगस् तयोर् एषः सत्त्वक्षेत्रज्ञयोर् ध्रुवः ॥

४६. क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

१३-३५

४७. प्रकृतिं पुरुषं चैव विद्वथनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

१३-२०

४८. पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंज्ञोऽस्य सदस्योनिजन्मसु ॥

१३-२२

४९. अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

१३-३२

५०. यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

१३-३३

५१. य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

१३-२४

५२. सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७
५३. अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८
५४. भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९
५५. परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२०
५६. नासद् आसीन् नो सद् आसीत् तदानीम्
नासीद् रजो न व्योमा परो यत् ।
किम् आवरीवः कुह कस्य शर्मन्
• अम्भः किम् आसीद् गहनं गभीरम् ॥
- ऋक्.-१०-१२९-१
५७. न मृत्युर् आसीद् अमृतं न तर्हि
न रात्र्या अन्ह आसीत् प्रकेतः ।
आनीद् अवातं स्वधया तद् एकम्
तस्माद् ह अन्यन् न परः किञ्चनास ॥
- ऋक्.-१०-१२९-२

५८. तम आसीत् तमसा गूढम् अग्रे
 अप्रकेतं सलिलं सर्वमा इदम् ।
 तुच्छेनाभव पिहितं यद् आसीत्
 तपस् तन् महिना जायतैकम् ॥

ऋक्.-१०-१२९-३

५९. कामस् तद् अग्रे समवर्तताधि
 मनसो रेतः प्रथमं यद् आसीत् ।
 सतो बन्धम् असतो निरविन्दन्
 हृदि प्रतिप्या कवयो मनीषा ॥

ऋक्.-१०-१२९-४

६०. तिरश्चीनो विततो रश्मिर् एषाम्
 अधः स्विद् आसीद् उपरिन्विद् आसीत् ।
 रेतोधा आसन् महिमान आसन्त्
 स्वधा अवस्तात् प्रयतिः परस्तात् ॥

ऋक्.-१०-१२९-५

६१. सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७
 ६२. प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

६३. न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९
६४. मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१०
६५. भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४
६६. अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५
६७. एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६
६८. मम योनिर्महद्ब्रह्म तस्मिन्गर्भे दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ १४-३
६९. सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४
७०. ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणी प्रकृतिस्थानि कर्षति ॥

७१. शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

१५-८

७२. श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९

७३. उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

१५-१०

७४. यथा च कश्चित् परशुं गृहीत्वा

धूमं न पश्येज् ज्वलनं च काष्ठे ।

तद्वच्च शरीरोदरपाणिपादम्

छित्वा न पश्यन्ति ततो यद् अन्यत् ॥

७५. तान्येव काष्ठानि तथा विमथ्य

धूमं च पश्येज् ज्वलनं च योगात् ।

तद्वत् सुबुद्धिः समम् इन्द्रियार्थैर्

- बुद्धेर् परं पश्यति तत् स्वभावम् ॥

७६. एवं सर्वेषु भूतेषु गूढो आत्मा न प्रकाशते ।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

७७. आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृतैर् गुणैः ।
तैरेव विनियुक्तस्तु परमात्मे इत्युदाहृतः ॥
७८. जाग्रत्-स्वप्न-सुषुप्त्यादि प्रपञ्चं यः प्रकाशते ।
तद् ब्रह्माहम् इति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥
७९. सत्यम् ज्ञानम् अनन्तं यद् आनन्दं ब्रह्म केवलम् ।
सर्वधर्मविहीनञ्च मनोवाचाम् अगोचरम् ॥
८०. सर्वाधिष्ठानम् अद्वन्द्वम् परं ब्रह्म सनातनम् ।
सच्चिदानन्दरूपं तद् अवाङ्मनसो गोचरम् ॥
८१. अदृश्याय त्वगम्याय कः प्रमाणम् उदाहरेत् ।
सिद्धानां देवतानां च यदा परिमिता गतिः ॥
८२. को अद्धा वेद क इह प्रवोचत्
कुतः आजाताः कुतः इयं विसृष्टिः ।
अर्वाग् देवा अस्य विसर्जनेन
अथा को वेद यत आ बभूव ॥

ऋक्.-१०-१२९-६.

८३. इयं विसृष्टिर् यत आ बभूव
यद् इ वा दधे यद् इ वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥

ऋक्.-१०-१२९-७

८४. यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
 अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ११-३
८५. असन्नेव स भवति असद् ब्रह्मेति वेद चेत् ।
 अस्ति ब्रह्मेति चेद् वेद सन्तम् एनं ततो विदुः ॥
८६. नाहं मय्ये सुवेदेति नो न वेदेति वेद च ।
 यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ १०-२

८७. को ददर्श प्रथमं जायमानम्
 अस्थन्वन्तं यद् अनस्था बिभर्ति ।
 भूम्या असुरं असृग् आत्मा क स्मित
 को विद्वांसम् उपगात् प्रष्टुम् एतत् ॥
 ऋक्.-१-१६४-४

८८. सहस्रशीर्षा पुरुषः
 सहस्राक्षः सहस्रपात् ।
 स भूमिं विश्वतो व्याप्य
 अत्यतिष्ठद् दशाङ्गुलम् ॥ ऋक्.-१०-१०-१
 अर्जुन उवाच ।

८९. किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१

९०. अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२
 श्रीभगवानुवाच

९१. अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३

९२. अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
 अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४

९३. साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३०

९४. उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

१३-२३

९५. यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११

५६. न तं विदोषे य इमा जजान
 अन्यद् युष्माकम् अन्तरं बभूव ।

नीहारेण प्रावृता जल्प्या च

असुतृष उक्थशासश् चरन्ति ॥

ऋक्.-१०-८२-७

९७. एषो ह देवः प्रदिशो अनु सर्वाः

पूर्वा ह जातः स उ गमे अन्तः ।

स एव जातः स जनिष्यमाणः

प्रथङ् जनांस् तिष्ठति सर्वतोमुखः ॥

यजु.-३२-४

९८. यस्मिन् यस्य यतो यस्माद् येन ये य इदं स्वयम् ।

यो अस्मात् परस्मात् च परः तं प्रपद्ये स्वयम्भुवम् ॥

९९. जात एव न जायते को न्वेन जनयेत् पुनः ।

विज्ञानं आनन्दं ब्रह्म रातिर् दातुः परायणम् ॥

१००. दीपाद् अन्ये यथा दीपाः प्रवर्तन्ते सहस्रशः ।

प्रकृतिः सूयते तद्वद् आनन्त्यान् नापचीयते ॥

१०१. एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।

एकधा बहुधा चैव दृश्यन्ते जलचन्द्रवत् ॥

१०२. अग्निर् यथैकः भुवनं प्रविष्टः

रूपं रूपं प्रतिरूपो बभूव ।

एकस् तथा सर्वभूतान्तरात्मा

रूपं रूपं प्रतिरूपो बहिश्च ॥

१०३. मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युम् आप्नोति य इह नानेव पश्यति॥

१०४. वटवीजे सुसूक्ष्मे अपि महावटतरु यथा ।
सर्वदास्ते अन्यथा वृक्षः कुत आयति तद् वद ॥

१०५. प्रजापतिश्चरति गर्भे अन्तर्
अजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीराः
तस्मिन् ह तस्थुर् भुवनानि विश्वा ॥
यजु.-३१-१९

१०६. अपश्यम् गोपाम् अनिपद्यमानम्
आ च परा च पथिभिश् चरन्तम् ।
स सध्रीचीः स विषुचीर् वसानः
आ वरोवर्ति भुवनेषु अन्तः ॥
ऋक्.-१०-१७७-३

१०७. पूर्णम् इदं पूर्णम् अदः पूर्णात् पूर्णम् उदच्यते ।
पूर्णस्य पूर्णम् आदाय पूर्णमेवा अवशिष्यते ॥

१०८. इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद् बुध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥
१५-२०

त्रयोदशी

ज्ञानयोगः

श्रीभगवानुवाच ।

१. मध्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१
२. ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२
३. इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥
१४-२
४. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्रवेनैव ब्रुजिनं सन्तरिष्यसि ॥ ४-३६
५. यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७
६. ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
१७-२३

७. तस्मादामित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

१७-२४

८. तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥

१७-२५

९. सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

१७-२६

१०. यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७

११. एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६

१२. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७

१३. नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८

१४. फलमेकं महोदारं नेह पश्यामि किञ्चन ।
कार्यमस्तीरत् प्राप्ते यस्मिन् नाम न किञ्चन ॥
१५. अन्तवन्ति च भूतानि गुणयुक्तानि पश्यतः ।
उत्पत्तिनिधनज्ञस्य किं कार्यम् अवशिष्यते ॥
१६. कृतया अप्यनया नित्यं क्रियया कृतकार्यया ।
को अर्थः स्यात् तादृशः येन पुनः कर्म न विद्यते ॥
१७. अन्तवन्त्य इहावस्था विदिता सर्वकर्मसु ।
नाधिगच्छाम्यहं तस्मान् ममायम् इति यद् भवेत् ॥
१८. धनं वा पुरुषं पार्थ पुरुषं वा पुनर् धनम् ।
अवश्यं प्रजहात्येव तद् विद्वान् को अनुसञ्जरेत् ॥
१९. पितृपैतामहे राज्ये वश्ये जनपदे सति ।
विषयं नाधिगच्छामि विचिन्वन् पृथिवीम् इमाम् ॥
२०. कस्येदम् इति कस्य स्वम् इति वेदवचस् तथा ।
नाधिगच्छाम्यहं बुद्ध्या ममेदम् इति यद् भवेत् ॥
२१. नश्यतीह हि तद् वस्तु नात्मभूतं यद् आत्मनः ।
कथं नश्यति तद् वस्तु स्वात्मभूतं यद् आत्मनः ॥
२२. मोक्षस्य न हि वासो अस्ति न ग्रामान्तरम् एव वा ।
अज्ञानहृदयग्रन्थिनाशो मोक्ष इति स्मृतः ॥

२३. न मोक्षो नभसः पृष्ठे न पाताले न भूतले ।
मोक्षो हि चेतसो धर्मः चेतस्येव स तिष्ठति ॥
२४. मन एव विदुः प्राज्ञाः सिद्धसिद्धान्त एव च ।
यदा दृढं तदा मोक्षो जीवन्मुक्त स उच्यते ॥
२५. इष्टं दत्तं तपो अधीतं व्रतानि नियमाश्च ये ।
सर्वम् एतद् विनाशान्तं ज्ञानस्यान्तो न विद्यते ॥
२६. तस्माज् ज्ञानेन शुद्धेन प्रशान्तात्मा जितेन्द्रियः ।
निर्ममो निरहङ्कारो मुच्यते सर्वपाप्मभिः ॥
२७. श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३
२८. सुखदुःखे समे यस्य लाभालाभौ जयाजयौ ।
इच्छाद्वेषौ भयोद्वेगौ सर्वथा मुक्त एव सः ॥
२९. सम्यग्युक्तो यदात्मानं आत्मन्येव प्रपश्यति ।
तदैव न स्पृह्यते साक्षाद् अपि शतक्रतोः ॥
३०. एष नित्यो महिमा ब्राह्मणस्य
न वर्धते कर्मणा न कनीयान् ।
तस्यैव स्यात् पदवित्तं विदित्वा
न लिप्यते कर्मणा पापकेन ॥

३१. यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

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३२. त्यज धर्मम् अधर्मं च उभे सत्यानृते तथा ।

भयाभयं च सन्त्यज्य स प्रशान्तो निरामयः ॥

३३. त्यज धर्मम् असंकल्पाद् अधर्मं चाप्यलिप्सया ।

उभे सत्यानृते बुद्ध्या बुद्धिं परमनिश्चयात् ॥

३४. इष्टं च मे स्याद् इतरश्च न स्याद्

एतत् कृते कर्मविधिः प्रवृत्तः ।

इष्टं चानिष्टं न मां भजेत

एतत् कृते ज्ञानविधिर् प्रवृत्तः ॥

३५. यो वै न पापे निरतो न पुण्ये

नार्ये न धर्मे मनुजो न कामे ।

विमुक्तदोषः समलोष्टकाञ्चनः

विमुच्यते दुःखसुखार्थसिद्धेः ॥

३६. त्यज धर्मम् अधर्मं च तथा सत्यानृते त्यज ।

उभे सत्यानृते त्यक्त्वा येन त्यजसि तत् त्यज ॥

३७. बन्धो हि वासनावन्धः मोक्षः स्याद् वासनाक्षयः।

वासनास् त्वं परित्यज्य मोक्षार्थित्वम् अपि त्यज ॥

३८. यदि कर्ता भवेत् कर्ता न क्रियेत कदाचन ।

यस्मात्तु क्रियते कर्ता तस्मात् कर्ता अप्यनीश्वरः ॥

३९. स्नेहेन युक्तस्य न चास्ति मुक्तिर्

इति स्वयम्भूर् भगवान् उवाच ।

बुधाश्च निर्वाणपरा भवन्ति

तस्मान् न कुर्यात् प्रियम् अप्रियञ्च ॥

४०. कर्मणा फलम् आप्नोति सुखदुःखे भवाभवौ ।

विद्यया तद् अवाप्नोति यत्र गत्वा न शोचति ॥

४१. न तस्येहेश्वरः कश्चित् त्रैलोक्यस्यापि यः प्रभुः ।

मनीषिर् मनसा विप्रः पश्यन् आत्मानम् आत्मनि॥

४२. न च भोगस्थितौ वाञ्छा न च भोगविवर्जने ।

यद् आयाति तद् आयातु यत् प्रयाति प्रयातु तत् ॥

४३. असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैकर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

४४. सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५ १
४५. बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
१८-५ १
४६. विविक्तसेवी लब्धाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५ २
४७. अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५ ३
४८. अरण्ये वसतो यस्य ग्रामं भवति पृष्ठतः ।
ग्रामे वा वसतो अरण्यं स मुनिः स्याज् जनाधिप ॥
४९. चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।
प्रसन्नात्मात्मनि स्थित्वा सुखम् आनन्द्यम् अश्नुते ॥
५०. यत्र आनन्दाश्च मोदाश्च मुदः प्रमुद आसते ।
कामस्य यत्रा आप्ता कामास् तत्र माम् अमृतं कृधि ॥
-ऋक.-९-११३-११
५१. कर्तव्यम् इति कर्तव्यम् वेत्ति वै ब्राह्मणो भयम् ।
ब्रह्मैव वर्तते लोके नैव कर्तव्यता पुनः ॥

५२. अन्यत्र धर्माद् अन्यत्रा अधर्माद्

अन्यत्र अस्मत् कृताद् अकृताद् ।

अन्यत्र भूताच्च भव्याच्च यत्

तद् यत् पश्यसि तद् वद ॥

५३. प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥

१३-३०

५४. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां निद्वयकर्तारमव्ययम् ॥

५५. न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

५६. त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥४-२०

५७. निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥ ४-२१

५८. नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्ध्रुवन्स्पृशञ्जिघ्रन्भ्रन्गच्छन्स्वपञ्चसन् ॥ ५-८

५९. प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९

६०. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७

६१. तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सञ्जते ॥ ३-२८

६२. सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३

६३. न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवृत्तते ॥ ५-१४

६४. प्रीतिः सत्त्वं रजः शोकस् तमो मोहस् ते तु त्रयः ।

ये ये च भावा लोके अस्मिन् सर्वेऽप्रेतेषु वै त्रिषु ॥

६५. गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२०

अर्जुन उवाच ।

६६. कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१

श्रीभगवानुवाच ।

६७. प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥
१४-२२
६८. उदासीनवदासीनो गुणैर्यो न विचात्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥
१४-२३
६९. समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
१४-२४
७०. मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥
१४-२५
७१. मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥
१४-२६

७२. नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

१४-२९

७३. योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

२-४८

७४. यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

शमः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥

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७५. यावानर्थ उदपाने सर्वतः सम्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६

७६. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७

७७. आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३

७८. यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषङ्गते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४

७९. दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छकृपणाः फलहेतवः ॥ २-४९
८०. श्रद्धालक्षणम् इत्येव धर्मे धीरा प्रचक्षते ।
इत्येवं देवयानाः व पन्थानः परिकीर्तिताः ॥
८१. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
२-५०
८२. कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥
४-१८
८३. कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणाः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥
२-५१
८४. योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नति धनञ्जय ॥ ४-४१
८५. कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥
५-११

८६. आत्मयाजी सो आत्मरतिर् आत्मक्रीडात्मसंश्रय ।
आत्मन्यग्नीन् समारोप्य त्यक्त्वा सर्वपरिग्रहान् ॥

८७. साद्यस्कान् च यजेत् यज्ञान् इष्टीश्वेदेह सर्वदा ।
यदैव याजिनां यज्ञात् आत्मनीज्याप्रवर्तते ॥

८८. अनुः पन्थाः विततः पुराणो
मां स्पृष्टो अनुवित्तो मयैव ।

तेन धीरा अपि यन्ति ब्रह्मविदः

स्वर्गं लोकम् इत उर्द्धं विमुक्ताः ॥

८९. यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः ।
तत्र कः शोकः कः मोहः एकत्वम् अनुपश्यतः ॥

—यजु.—४०-७

९०. यस्यानुवित्तः प्रतिबुद्ध आत्मा
अस्मिन् सन्देह्ये गहने प्रविष्टः ।

स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः स तु लोक एव ॥

९१. तस्मिन् शुक्लम् उत नीलम् आहुः
पिङ्गलम् हरितं लोहितं च ।

एषः पन्थाः ब्रह्मणा अनुवित्तस्
तेनैति ब्रह्मवित् पुण्यकृत् तैजसश्च ॥

९२. सम्प्राप्यैनम् ऋषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्वगं सर्वतः प्राप्य धीराः

युक्तात्मानः सर्वम् एवाविशन्ति ॥

९३. अनन्तस्याप्रमेयस्य येनेयत्ता प्रकल्पिता ।

आत्मनस् तस्य तेनात्मा आत्मनैवावशीकृतः ॥

९४. आत्मापि चायं न मम सर्वो वा पृथिवी मम ।

यथा मम तथा अन्येषाम् इति पश्यन् न मुह्यति ॥

९५. विद्यया तद् आरोहन्ति यत्र कामाः परागताः ।

न तत्र दक्षिणायन्ति नाविद्धांसस् तपस्विनः ॥

९६. अस्ति ब्रह्मेति चेद् वेद परोक्षं ज्ञानमेव तत् ।

अस्मि ब्रह्मेति चेद् वेद अपरोक्षं तद् उच्यते ॥

९७. अहम् मनुर् अभवम् सूर्यश्चाहम्

कक्षीवान् ऋषिर् अस्मि विप्रः ।

अहम् कुत्सम् आर्जुनेयम् निऋजे

अहम् कविर् उशना पश्यता मा ॥

९४. अहं रुद्रेभिर् वसुभिश् चरामि
 अहम् आदित्यैर् उत विश्वदेवैः ।
 अहं मित्रावरुणा उभा विभर्मि
 अहम् इन्द्राग्नी अहम् अश्विना उभा ॥

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९९. तदा न विषयं मन्ये सर्वो वा विषयो मम ।
 आत्मा अपि चायं न मम सर्वो वा विषयो मम ॥
 १००. कस्येदम् इति कस्य स्वम् इति वेदवचस् तथा ।
 उष्यताम् यावद् उत्साहः भुज्यताम् यावद् दृष्यते ॥
 १०१. परीत्य भूतानि परीत्य लोकान्
 परीत्य सर्वाः प्रदिशो दिशश्च ।
 उपस्थाय प्रथमजाम् ऋतस्य
 आत्मना आत्मानम् अभिसंविवेश ॥

यजु.-३३-११

१०२. कुर्वन्न एवेह कर्माणि
 जिजीविषे च शतं समाः ।
 एवं स्वयि नान्यथेतो अस्ति
 न कर्म लिप्यते नरे ॥

यजु.-५०-२

१०३. अलब्धा यदि वा लब्धा नानुशोचति पण्डितः ।
आनन्तर्यम् आरभते न प्राणानां धनायते ॥
१०४. कृत्वा मानुष्यकं कर्म सृत्वाजिं यावदुत्तमाम् ।
धर्मस्या आनृण्यम् आप्नोति चात्मानं न विगर्हते ॥
१०५. वशे कृत्वेन्द्रियग्रामं संयम्य च मनस् तथा ।
सर्वान् संसाधयेद् अर्थान् अक्षिन्वन् योगतस्तनुम् ॥
१०६. यत्र यत्र मनो याति तत्र तत्र परं पदम् ।
तत्र तत्र परं ब्रह्म सर्वत्र समवस्थितम् ॥
१०७. इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६ ३
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चतुर्दशी वैश्वानरयोगः ।

१. इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥
९-१

२. राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२

३. अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३

४. ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥
१२-२०

५. वेदाः विभिन्नाः स्मृतयो विभिन्नाः
नासौ मुनिर् यस्य मतं न भिन्नम् ।
धर्मस्य तत्त्वं निहितं गुहायाम्
महाजनो येन गतः स पन्थाः ॥

६. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३

७. संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

१२-१४

८. यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

दर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

१२-१५

९. अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

१२-१६

१०. यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

१२-१७

११. समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

१२-१८

१२. तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

१२-१९

१३. न जिजीविषुवत् किञ्चिन् न मुमुर्षुवद् आचरन् ।

जीवितं मरणञ्चैव नाभिनन्दन् न च द्विषन् ॥

१४. ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८

१५. अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८

१६. इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९

१७. असक्तिरनभिषङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१०

१८. मयि चान्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११

१९. अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

१३-१२

२०. जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७
२१. विनश्यत्सु च भूतेषु न भयं तस्य जायते ।
क्लिश्यमानेषु भूतेषु न स क्लिश्यति केनचित् ॥
२२. तुल्ये प्रियाप्रिये यस्य सुखदुःखे तथैव च ।
अतीतानागते चोभे मानयन्ति च ये परान् ॥
२३. सर्वत्र रमते यस्तु सर्वत्र च विराजते ।
न विभीषयते कश्चित् भीषितो न विभेति च०॥
२४. न कस्यचित् स्पृहयते नावजानाति किञ्चन ।
निर्द्वन्द्वो वीतरागात्मा सर्वथा मुक्त एव सः ॥
२५. न येषां बान्धवाः सन्तिः ये चान्येषां न बान्धवाः ।
अमित्राश्च न सन्त्येषां ये चामित्रान् कस्यचित्॥
२६. नाप्राप्तम् अनुशोचन्ति प्राप्तकालानि कुर्वते ।
न चातीतानि शोचन्ति न चैव प्रतिजानीते ॥
२७. निन्दाप्रशंसे चात्यर्थं न वदन्ति परस्य ये ।
न च निन्दाप्रशंसाभ्याम् विक्रियन्ते कदाचन ॥
२८. सर्वतश्च प्रशान्ता ये सर्वभूतहिते रताः ।
न क्रुध्यन्ति न हृष्यन्ति नापराध्यन्ति कस्यचित्॥

२९. प्रत्याहुर् नोच्यमाना ये न हिंसन्ति च हिंसिता ।
प्रयच्छन्ति न याचन्ते दुर्गाण्य् अतितरन्ति ते ॥
३०. यात्रार्थं भोजनं येषां सन्तानार्थं च मैथुनम् ।
वाक् सत्यवाचनार्थाय दुर्गाण्य् अतितरन्ति ते ॥
३१. येषां न व्रसति कश्चित् न व्रसन्तीह कस्यचित् ।
येषां आत्मसमो लोकः दुर्गाण्यतितरन्ति ते ॥
३२. ये क्रोधं संनियच्छन्ति क्रुद्धान् संशमयन्ति च ।
न च कुप्यन्ति भूतानां दुर्गाण्यतितरन्ति ते ॥
३३. अतिवादांस् तितिक्षेत नाभिमन्येत कञ्चन ।
क्रुध्यमानः प्रियं ब्रूयाद् आक्रुष्टः कुशलं वदेत् ॥
३४. आत्मानं च परांश्चैव त्रायते महतो भयात् ।
क्रुध्यन्तम् अप्रतिक्रुध्यन् द्वयोर् एष चिकित्सकः ॥
३५. मृदुना दारुणं हन्ति मृदुना हन्त्य् अदारुणम् ।
नासाध्यम् मृदुना किञ्चित् तस्मात् तीव्रतरं मृदुः ॥
३६. शान्तिखड्गो करे यस्य किं करिष्यति दुर्जनः ।
अतृणं पतितो वह्निः स्वयमेवोपशाग्यति ॥
३७. जयो वरं प्रसृजति दुःखम् आस्ते पराजितः ।
उपशान्तः सुखं शेते हित्वा जयपराजयौ ॥

३८. एतयोपमया धीरः सन्नमेत बलीयसे ।
इन्द्राय स प्रणमते यो नमते बलीयसे ॥
३९. न पापे प्रतिपापः स्यात् साधुरेव सदा भवेत् ।
आत्मनैव हतः पापः यः पापं कर्तुम् इच्छति ॥
४०. पापेनापिहितं पापं पापमेव अनुवर्तते ।
धर्मेणापिहितो धर्मः धर्ममेवानुवर्तते ॥
४१. सर्वमित्रः सर्वसहः शमे रक्तो जितेन्द्रियः ।
व्यपेतभयमन्युश्च आत्मवान् मुच्यते नरः ॥
४२. न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥
- २५-२०
४३. येन केनचिद् आच्छन्नः केनकेनचिद् आशितः ।
यत्र क्वचनशायी च तं देवाः ब्राह्मणं विदुः ॥
४४. यो न कामयते किञ्चित् न किञ्चिद् अवमन्यते ।
इहलोकस्थ एवैष ब्रह्मभूयाय कल्पते ॥
४५. यदासौ सर्वभूतानां न द्रुह्यति न काङ्क्षति ।
कर्मणा मनसा वाचा ब्रह्म संपद्यते तदा ॥

४६. यदा न कुरुते पापं सर्वभूतेषु कर्हिचित् ।
 कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥
४७. यदा चायं न बिभेति यदा चास्मान् न बिभ्यति ।
 यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा ॥
४८. ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

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४९. एवं प्रज्ञानतृप्तस्य निर्भयस्य निराशिषः ।
 न मृत्युर् अतिगो भावो स मृत्युम् अधिगच्छति ॥
५०. असक्तः सक्तवद् गच्छन् निःसङ्गो मुक्तबन्धनः ।
 समः शत्रौ च मित्रे च स वै मुक्तो महीपते ॥
५१. सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
 यः पश्यन् सञ्चरत्येष जीबन्मुक्तो अभिधीयते ॥
५२. नाहं न तन्तुम् न विजानाम्योतुम्
 न यं वयन्ति समरे तमानाः ।
 कस्य स्वित् पुत्र इह वक्त्वानि
 परो वदात्यवरेण पित्रा ॥

५३. स इत् तन्तुम् स विजानात्योतुम्
 स वक्त्वानि क्रतुथा वदाति ।
 य इं चिकेतद् अमृतस्य गोपा
 अवश्वरन् परो अन्येन पश्यन् ॥

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५४. जीवः शिवः सर्वमेव भूते भूते व्यवस्थितः ।
 एवमेवाभिपश्यति जीवन्मुक्त स उच्यते ॥
५५. योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१०
५६. शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११
५७. तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२
५८. समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३
५९. प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
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६०. स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
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६१. यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
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६२. संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४
६३. शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि
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६४. यतो यतो निश्चरति मनश्चञ्चलमास्थिरम् ।
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६५. यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९
६६. चले वाते चलच् चित्तं निश्चले निश्चलो भवेत् ।
प्राणानिलपरिस्पन्दे शान्ते शान्तं तथा मनः ॥
६७. प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७

६८. युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८
६९. नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चाति स्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६
७०. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
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७१. आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः
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७२. कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहाग राजस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९
७३. यातयामं गतरसं पूति पर्युषितं च यत् ।
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७४. कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ १-२६
७५. अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८

७६. कविं पुराणमनुशासितार-
मनोरणोयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसःपरस्तात् ॥ ८-९
७७. प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेक्ष्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०
७८. यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
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७९. सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
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८०. शौमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥
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८१. अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥
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८२. यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६
८३. यत्र यत्र मनो देही धारयेत् सकलं धिया ।
स्नेहाद् द्वेषाद् भयाद् वापि याति तत् तत् स्वरूपताम्
८४. यादृशैः संनिविशते यादृशांश्चोपसेवते ।
यादृग् इच्छेच्च च भवितुम् तादृग् भवति पूरुषः ॥
८५. तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ८-७
८६. यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३
८७. अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४
८८. धूमो रात्रिस्तस्था कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५
८९. शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
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९०. नैते सृती पार्थ जानन्बोगी मुह्यति कश्चन ।
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९१. वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८

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९२. अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥
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९३. कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥६-३८

९४. एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥६-३९

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९५. पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
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९६. यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
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९७. रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५
९८. प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

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९९. अथवा योगिनामेव कुले भवति धीमताम् ।
एतां हि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२
१००. तत्र तं बुद्धिसंयोगं लभते पौर्वदोहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३
१०१. पूर्वाभ्यासेन तेनेव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४
१०२. प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
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१०३. त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्व्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

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१०४. यदा निर्वृत्तो सर्वस्मात् कामो यो अस्य हृदि स्थितः।
तदा भवति सत्त्वस्थस् ततो ब्रह्म समश्नुते ॥

१०५. शकुनानाम् इवाकाशे मत्स्यानाम् इव चोदके ।
पदं यथा न दृश्येन तथा ज्ञानविदां गतिः ॥

१०६. यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
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१०७. सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
'वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥६-२१

१०८. यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥
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१०९. तं विद्याद्दुःखसंयोगवियोगं योगसंशितम् ।
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११०. युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
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१११. अन्तरिक्षेण पतति

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मुनिर् देवस्य देवस्य

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११२. तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।

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११३. योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

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१. मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
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२. भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
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३. एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
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५. पश्य मे^१पार्थ रूपाणि शतशोऽथ सहस्रशः ।
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६. पश्यादित्वान्वसूक्तद्रानश्विनौ मरुतस्तथा ।
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७. इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
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८. न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
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९. एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
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१३. तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

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१४. ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः

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१५. पश्यामि देवांस्तव देव देहे

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१६. अनेकबाहूदरवक्त्रनेत्रम्

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१७. किरीटिनं गदिनं चक्रिणं च

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१८. त्वमक्षरं परमं वेदितव्यं

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१९. अनादिमध्यान्तमनन्तवीर्य-

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२०. द्यावापृथिव्योरिदमन्तरं हि

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२१. अमी हि त्वां सुरसंघा विशन्ति

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२२. रुद्रादित्या वसवो ये च साध्या

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२३. रूपं महत्ते बहुवक्त्रनेत्रम्

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२४. नभःस्पृशं दीप्तमनेकवर्णम्

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५. दंष्ट्राकरालानि च ते मुखानि

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२६. अमी च त्वां धृतराष्ट्रस्य पुत्राः

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२७. वक्त्राणि ते त्वरमाणा विशन्ति

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२८. यथा नदीनां बहवोऽम्बुवेगाः

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२९. यथा प्रदीप्तं ज्वलनं पतङ्गा

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३०. लेलिह्यसे ग्रसमानः समन्ता-

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३१. आख्याहि मे को भवानुग्ररूपो

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३२. कालोऽस्मि लोकक्षयकृत्प्रवृद्धो

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ऋतेऽपि त्वां न भविष्यन्ति सर्वे

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३३. तस्मात्त्वमुत्तिष्ठ यशो लभस्व

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३४. द्रोणं च भीष्मं च जयद्रथं च
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३५. एतच्छ्रुत्वा वचनं केशवस्य
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३६. स्थाने हृषीकेश तव प्रकीर्त्या
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 रक्षांसि भीतानि दिशो द्रवन्ति
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३७. कस्माच्च ते न नमेरन्महात्मन्-
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३८. त्वमादिदेवः पुरुषः पुराणस्-

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३९. वायुर्यमोऽग्निर्वरुणः शशाङ्कः

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नमो नमस्तेऽस्तु सहस्रकृत्वः

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४०. नमः पुरस्तादथ पृष्ठतस्ते

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४१. सखेति मत्वा प्रसभं यदुक्तम्

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४२. यच्चाऽवहासार्थमसकृतोऽसि
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४३. पितासि लोकस्य चराचरस्य
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४४. तस्मात्प्रणम्य प्राणिधाय कायं
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४५. अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
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४६. किरीटिनं गदिनं चक्रहस्तं
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४७. मया प्रसन्नेन तवार्जुनेदम्
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४८. न वेदयज्ञाध्ययनैर्न दानै-
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४९. मा ते व्यथा मा च विमूढभावो
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५०. इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

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५१. दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

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५२. सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

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५३. नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

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५४. भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

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५५. मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

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५६. ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यते तेऽपि कर्मभिः ॥ ३-३१

५७. ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

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५८. योगास् त्वयो मया प्रोक्ता नृणां श्रेयो विधित्सया ।

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५९. इदं ते नातपस्काय नाभक्ताय कदाचन ।

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६०. य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

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६१. न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

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६२. अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

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६३. श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

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६४. कञ्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

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६५. नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

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६६. अपाम सोमम् अमृता अमूम

अगन्म ज्योतिर् अविदाम देवान् ।

किं नूनम् अस्मान् कृणवद् अरातिः

किमु धूर्तिर् अमृत मर्त्यस्य ॥

ऋक्. ८-४८-३

सञ्जय उवाच ।

६७. इत्यहं वासुदेस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १-७४

६८. व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥

१८-७५

६९. राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

१८-७६

७०. तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥

१८-७७

७१. यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८

७२. सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो बत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

७३. भारते सर्ववेदार्थः भारतार्थश्च कृत्स्नशः ।

गीतायाम् अस्ति तेनेयं सर्वशास्त्रमयी गीता ॥

७४. कर्मोपास्ति ज्ञानभेदैः शास्त्रं काण्डत्रयात्मकम् ।

यद् इहास्ति तद् अन्यत्र यन् नेहास्ति न तत्

कचित् ॥

७५. शास्त्रं यदि भवेद् एकं श्रेयो व्यक्तं भवेत् तदा ।
शास्त्रैश्च बहुभिर् भूयः श्रेयो दुःखम् प्रवेशितुम् ॥
७६. उशना वेद यच् शास्त्रं यच्च देवगुरुर् द्विजः ।
स च धर्मं सर्वैयाख्यम् प्राप्तवान् कुरुसत्तमः ॥
७७. शाक्ता सौराः वैष्णवाश्च शैवा गाणपतादयः ।
आमनन्ति च ते सर्वे तत्पदम् लोकपावनम् ॥
७८. सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
यतः कृष्णस् ततो धर्मः यतो धर्मस् ततो जयः ।
७९. गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ॥
या स्वयं पद्मनाभस्य मुखपद्मविनिःसृता ॥
८०. सर्वेभ्य एव दानेभ्यः ब्रह्मदानं विशिष्यते ।
भवन्तो बहुलाः सन्तु वेदो विस्तार्यताम् अयम् ॥
८१. वेदस्याध्ययनं हीदं तच्च कार्यं महत् स्मृतम् ॥
अप्रमादश्च वः कार्यो ब्रह्म हि प्रचुरच्छलम् ॥
८२. विभेत्यल्पश्रुताद् वेदः मामयं प्रहरिष्यति ।
परावेदम् इमं विद्वान् श्रावयित्वा र्थमश्नुते ॥

PARĀ-VEDA
OR
PANCHADAŚI GĪTĀ

PART II
TRANSLATION

CHAPTER I

In Pensive Mood

1. धर्मक्षेत्रे कुरुक्षेत्रे

On the holy plain of Kurukshétra, gathered together, eager for battle, what did they, O Sanjaya, do, my people and the Pandavas ?

2. दृष्ट्वा तु पाण्डुवानीकं

Having seen arrayed, the army of the Pandavas, Prince Duryodhana approached the Acharya and spoke these words.

3. पश्यैताम् पाण्डुपुत्राणाम्

Behold this mighty host of the sons of Pandu, O teacher, arrayed by the son of Drupada, thy wise disciple.

4. अत्र शूरा महेष्वासाः

Heroes are these, mighty bowmen, to Bhima and Arjuna equal in battle—Yuyudhana, Virat and Drupada of the great car.

5. धृष्टकेतुश्चेकितानः

Dhrishtaketu, Chekitana, and the valiant king of Kasi, Purujit, and Kunti bhoja and Saivya, bull among men.

6. युधामन्युश्च विक्रान्तः

Yudhā-manyu the brave, and Uttamaújas the strong, Saubhadra and Draupadeyas, all of great cars.

7. अस्माकं तु विशिष्टा ये

Know further all those, who are our chiefs—the leaders of my army. I would name them for your information.

8. भवान् भीष्मश्च कर्णश्च

Thou and Bhísma, and Karna and Kripa, conquerors of battle; Aswathama and Vikarna and Sauma-datti as well.

9. अन्ये च बहवः शूराः

And many other heroes who would give up their life for me, armed with various weapons and missiles, and well-skilled in war.

10. अपर्याप्तं तद् अस्माकम्

Thus innumerable is this army of ours marshalled by Bhishma. While their army marshalled by Bhima seems limited.

11. अयनेषु च सर्वेषु

Now in the rank and file, every one in his own position, let all of you guard Bhishma.

12. तस्य संजनयन् हर्षम्

Then to cheer him up, the glorious chief of the Kurus, the grand-sire, blew his couch sounding on high a lion's roar.

13. ततः शङ्खाश्च भेर्यश्च

And instantly conches and kettle-drums, tabors, and drums and cow-horns suddenly blared forth and the sound was tumultuous.

14. ततः श्वेतैः

'Then stationed in the great war-chariot, drawn by white horses, Madhava and Pandava blew their own conches.

15. पाञ्चजन्यं हृषीकेशः

Hrisikesh blew the conch named Pānch-Janya (the Democrat) and Arjuna blew the conch named Devadatta. And Bhima of terrible deeds, blew the great conch Paundra.

16. अनन्तविजयं राजा

King Yudhishthira blew the Ananta Bijoya. Nakula and Sahadeva blew the conches named Sughosa and Mani-Puspaka.

17. काश्यश्च परमेश्वरः :

Kaśya, the wielder of the bow, and Sikhandi the car-warrior; Dhristā-dyumna, and Virata, and Satyaki the unconquered,

18. द्रुपदो द्रौपदेयाश्च

Drupada, and Draupadi's sons, and mighty armed Abhi-manyu all began to blow their conches severally.

19. स घोषो धार्तराष्ट्राणां

That uproar rent the hearts of the Kauravas, filling the earth and the sky with sound.

20. अथ व्यवस्थितान् दृष्ट्वा

Then beholding the sons of Dhritarastra standing arrayed, and the flight of missiles about to begin, Arjuna took up his bow.

21. हृषीकेशं तदा वाक्यम्

And to Hrisikesa spoke "Put my chariot between the two armies;

22. यावद् एतान् निरीक्षेहम्

So that I may behold all the warriors with whom I must strive in the out-breaking war.

23. योत्स्यमानान् अवक्षेहम्

I intend to see them all who have gathered together, ready to fight for pleasing the wicked son of Dhritarastra."

24. एवमुक्तो हृषीकेशः

Thus addressed by Arjuna, Hrisikesa placed the chariot in the midst of the two armies.

25. भीष्मद्रोणप्रमुखतः

In front of Bhishma, Drona and other princes told "Behold, Partha, all these Kurus gathered together. "

26. तत्रापश्यत् स्थितान् पार्थ

Then saw Arjuna standing there, uncles and grand-fathers, tutors, maternal uncles, cousins, brothers, grandsons, comrades, fathers-in-law and friends in the ranks of both the armies.

27. तान् समीक्ष्य स कौन्तेय

Seeing all his kinsmen, standing before him, Arjuna was seized with commiseration and uttered in sadness.

28. दृष्ट्वेमं स्वजनं कृष्ण

Seeing these my kinsmen assembled together eager to fight, my limbs fail and my mouth is parched.

29. वेपथुश्च शरीरे मे

My body quivers and my hair stands on end, Gandiva slips from my hand and my skin burns all over.

30. न च शक्नोम्यवस्थातुम्

I am not able to stand, my mind is whirling, and I see adverse omens, O Kesava.

31. न च श्रेयोनुपश्यामि

I do not also see what good will come of slaying my kinsmen in battle. I do not desire for victory, O Kriśna, or for kingdom or for pleasure.

32. किं नो राज्येन गोविन्द

What can kingdom avail us, Govinda, and what can enjoyment or life avail? For they, whose company makes kingdom, enjoyment and gratification, pleasant to us, stand here in battle, for parting with their wealth and life.

33. आचार्याः पितरः पुत्राः

Teachers, fathers, sons, as well as grandfathers, uncles, fathers-in-law, grand-sons, brothers-in-law and other relatives.

34. एतान् न हन्तुमिच्छामि

I would not kill them, even if I were to be killed in consequence—not even for the sake of the three worlds, much less for this earth.

35. निहत्य धार्तराष्ट्रान् नः

What pleasure can we have in slaying the sons of Dhritarashtra ? Desparadoes though they are, the sin of their murder will overtake us.

36. तस्मान्नाहो वयं हन्तुम्

Therefore it does not behove us to kill the sons of Dhritarastra, who are our kinsmen. How can, O Madhava, the slaughter of relatives do any good ?

37. यद्यपेते न पश्यन्ति

Though these greedy fools do not realise the sin of destroying the nation—the folly of a civil war,

38. कथं न ज्ञेयमस्माभि

Why should we not know how to recede from this crime—we who know of the calamity that ensues the disorganisation of the nation ?

39. कुलक्षये प्रणश्यन्ति

When there is a civil war, the national institutions decay. When the national in-

stitutions dissolve, there is nothing to keep it on the right track, and the whole nation falls a prey to the forces of evil.

40. अधर्माभिभवात् कृष्ण

When immorality prevails, canker creeps in even at the very root of the national life. The ladies cannot keep themselves free from its influence and they also become corrupt. Corrupt mothers are not calculated to rear up noble dutiful children, and disintegration sets in in the civic life.

41. सङ्करो नरकायैव

To the nation, disorganisation means its death. Death of the nation brings about the death of its belligerents as well (Treason to the nation is also suicidal to the traitors in the last resort.) The ancestral customs die, and the continuity of the national life is broken.

42. दोषैरेतैः कुलघ्नानां

The mis-deeds of the anti-nationals brings about disorganisation (inter-mixture of func-

tions). And disorganisation leads to the destruction of the family and national institutions.

43. उत्सन्नकुलधर्माणाम्

O Janardana, it is said, that people who are de-nationalised (who have ceased to draw nutrition from the national culture) live an inglorious life—live no better than in hell.

44. अहो बत महत् पापम्

Alas, what a great sin we are about to commit, that in the greed for the kingdom, we have prepared ourselves to kill our kinsmen!!

45. यदि माम् अप्रतीकारम्

If the sons of Dhritarastra, weapon in hand, should slay me, unarmed, unresisting, that would be the better for me.

46. एवमुक्त्वा हृषीकेशम्

Thus addressed Arjuna to Hrisikesa. And having finished, he further said to Govinda, " I shall not fight " and became silent.

47. तमुवाच हृषीकेश

Then to Arjuna, despondent in the midst of two armies, Hrisikesa, with a smile, spoke as follows.

48. अशोच्यान् अन्वशोचस् त्वम्

You grieve over trifles and yet talk tall. Those who are really wise, they do not ever lament, whether for the living or for the dead.

49. श्रोत्रियस्यैव ते पार्थ

Like that of a priest, O Partha, dull and slow, who looks to the letter and neglects the spirit of the law, your intellect also fails to grasp the fact of the matter.

50. न त्वेवाहं जातु नासम्

It is not a fact that we did not exist before—myself, yourself, and these kings—Nor is it a fact that we shall ever cease to be.

51. देहिनोस्मिन् यथा देहे

Just as one passes from infancy to youth and from youth to old age, so death also

marks transition to another body. The wise do not grieve over it.

52. नास्तो विद्यते भावः

The non-existent cannot spring up into existence and the existent cannot cease to be. The philosophers have argued them at length.

53. अविनाशी तु तद् विद्धि

Know that to be indestructible which pervades the universe. None can annihilate that imperishable one.

54. अन्तवन्त इमे देहा

The bodies are perishable—The soul is not. The soul is indestructible, infinite. So you need not fear to fight.

55. य एनं वेत्ति हन्तारं

He who considers it to be the slayer, or he who considers it to be the slain—both of them err. It does not slay, nor can it be slain.

56. न जायते म्रियते वा

It is not born, nor does it die. Once being, it does not cease to be. It is unborn, perpetual, eternal and ancient. With the death of the body, it does not die.

57. वेदाविनाशिनं नित्यं

When one realises that it is indestructible, perpetual, unborn, and imperishable, how can he think of it as slaying and slain ?

58. वासांसि जीर्णानि

As a man casts off worn out garments and puts on new ones, so the soul casts off worn out bodies and enters into others that are new.

59. यथा रुरुः शुङ्गम्

Just as the Ruru-deer casts off its old horn, and the serpent its slough, so the soul leaves behind the old body and does not care to look back.

60. नैनं छिन्दन्ति शस्त्राणि

Weapons cannot cleave it, nor can fire burn. Water cannot wet it, nor can the wind dry.

61. अच्छेद्योऽयम् अदाह्योयम्

Uncleavable, incombustible, and never to be wetted or dried,—it is eternal, all-pervasive, stable and ever-lasting.

62. अव्यक्तोऽयम् अचिन्त्योयम्

It is said to be unmanifest, unthinkable, and immutable. Know it to be such and grieve not.

63. अथ चैनं नित्यजातम्

If however you consider it to be now born and now dead, still you should not grieve for it.

64. जातस्य हि ध्रुवो मृत्युः

For certain is death for the born, and certain is birth for the dead. You should not grieve over what is inevitable.

65. सर्वे क्षयाता निचयाः

All objects are liable to decay and all heights have falls. All association ends in dissociation, and the end of life is death.

66. अहन्यहनि भूतानि

Day after day people see some one or else dying. Yet the survivors do not think of their own death. What can be more strange?

67. पुनर् पुनर् जायमाना

This ancient dawn, recurring again and again in the same old way, wastes away the life of the mortals, like a skilled hunter cutting the birds into pieces.

68. न ह्यहानि निवर्तन्ते

The days bygone do never return; nor do the nights, nor months. Every fleeting object takes the sure path of destruction and forever dies.

69. इद्युस्ते ये पूर्वतराम् अपश्यन्

Gone are the men, who in the days before us, looked on the advent of the dawn. We, the living now behold her brightness, and they come high who shall hereafter see her.

70. एकसार्थप्रघातानां

The whole caravan is destined for the same goal. One's turn is to arrive earlier. But what does it matter ultimately?

71. सोयं विपुलं अध्वानं

This is a long path—the perpetual path that every one must tread, in his turn. Man has no choice but to set his foot on this track which is the resort of all.

72. क्व नु ते अद्य पिता

Where is your father now, O Partha, and where is your grandfather? You do not see them now; nor do they see you.

73. मृता गर्भेषु जायन्ते

Some are born dead, some die as soon as they are born. Others die while they are yet in their youth and vigour.

74. कालः कर्षति भूतानि

Time carries away the animals, one and all. There is none who is dear to time and none who is disagreeable.

75. पुरुषस्य हि दृष्टेमां

Seeing that the birth and the death of a man are inscrutable, one should realise the folly of delight or grief for it.

76. किं नु मुह्यसि मूढस् त्वम्

What a fool are you to be confused ? Yourself pitiable, do you pity for others ? Lamenting for you, and themselves lamentable, others as well will soon be going the same path, after you.

77. कुतोहसि आगतः

Who are you and whence did you come, whither would you go and to whom, where are you now and where you would henceforth be, do you ever ask yourself these questions ?

78. अव्यक्तादीनि भूतानि

Beings are unmanifest both in the beginning and in the end. Only in the middle state they are manifested. What reason there is for lamenting for their disappearance ?

79- आश्चर्यवत् पश्यति

Some find it to be something very strange, and others tell it to be so. To others it hears very strange while there are others who cannot grasp it, even though told.

80. देही नित्यम् अवध्येत्यम्

In every body, the soul is imperishable. So you need not grieve for anybody.

81. स्वधर्ममपि चावेक्ष्य

And if you look to your duty you would not vacillate. For, for a Ksatriya, there is no good greater than a righteous war.

82. जयो वधो वा संग्रामे

Either victory or death in war is the lot apportioned to Ksatriya. This is his duty. Timidity is to be deprecated.

83. यदृच्छया चोपपन्नम्

Fortunate is the Ksatriya, O Partha, who obtains unsought, such a fight as an open door to heaven.

84. न चैतद् अनुरूपं ते

It is unworthy of you, O victor, that you should be despondent. A Ksatriya does not accept that which he does not acquire by his strength.

85. अधर्मः क्षत्रियस्यैष

It is a disgrace to the Ksatriya to die on the bed steeped in spittle and urine and moaning pitifully.

86. यानि दुःखानि सहते

The privations that a Ksatriya undergoes during the war, add to the stock of his merits, as the moralists say.

87. अशोच्य हि हतः शूरः

The martyr is not to be mourned. He gets honour in heaven, even after death. The prescribed food, drink, bath, or segregation, as funeral rite, is not required in his case.

88. कथं भोष्ममहं संख्ये

How, O Madhusudana, would I attack Bhishma and Drona, with arrows in the battle, they who are worthy of reverence ?

89. गुरुन् अहत्वा हि महानुभवान्

Better in the world, to eat the beggar's crust, than to slay the superior elders. If I were to kill the elders, greedy though they are, in order to have my own, that would be no better than partaking blood-stained food.

90. न चैतद् बिद्म

I do not know, which for us would be the better,—that we conquer them, or they conquer us. After whose death, life would lose its zest, those Dhartarastras stand before us.

91. कापण्यदोषोऽहपतस्वभावः

I am in a pitiable fix. I ask thee about my duty. Tell me which way is my good undoubtedly. I approach thee as a disciple. Please to teach.

92. नहि प्रपद्यामि ममापनुद्यात्

If I were to attain unrivalled monarchy on earth, or the supremacy of the angels, I

do not see that which could cure this agony that withers up my senses.

93. एवमुक्त्वार्जुनः संख्ये

So saying, Arjuna sank down on his seat in the chariot. He threw off the bow and the arrow, and his mind was pierced with grief.

CHAPTER II

'The End of Life

1. तं तथा कृपयाविष्टम्

Seeing him overcome with grief, despondent and tearful, Madhusudana spoke thus:

2. कुतस्त्वा कश्मलमिदम्

How is this that at this critical stage, you have been seized by confusion? This is un-Aryanlike, ignoble and infamous.

3. क्लैब्यं मास्म गमः पार्थ

Do not yield to impotence, O Partha, it does not befit you. Shake off this disgraceful cowardice and stand up, Parantapa.

4. यस्मै देवाः प्रयच्छन्ति

Whose downfall the angels desire, they pervert his intellect first. He sees contrary-wise.

5. यत्र नास्ति शरैः कार्यम्

Where neither friends, nor allies, nor weapons, avail anything, but one has to fight

out his own battle, you are before such a warfare.

6. व्यवसायात्मिका बुद्धिः

For the reflective, O Arjuna, the End of Life is only one. For the thoughtless, the ends are many and multifarious.

7. यामिमां पुष्पितां वाचं

Flowery speech is uttered by the foolish, rejoicing in the letter of the Veda, O Partha, saying "There is naught but this."

8. कामात्मानः स्वर्गपरा

Hedonists, thinking of the pleasures of heaven, they take to diverse ceremonials, in order that they might reap the fruit of their action in the next birth, by way of pleasure and lord-ship.

9. भोगैश्वर्यप्रसक्तानां

Attached to hedonism as they are, their intellect is vitiated, and the conclusion arrived at by them is not calculated to solve the problem of the End of Life.

10. अन्यत् श्रेयस् अन्यद्

The good and the pleasant are different from each other. They are the two motives for the different actions of men. Of them two, he who chooses the good, attains welfare. The man who chooses the pleasant is foiled.

11. श्रेयश्च प्रेयश्च मनुष्यमेतः

Both the Good and the Pleasant come to men. The wise man circumspects them and discriminates. He then gives preference to 'the Good' over 'the Pleasant.' The fool selects the pleasant in the hope of gain and prosperity.

12. सुविज्ञानं चिकितुशे जनाय

It is clear to the man of intelligence, that truth and falsehood oppose each other. Of these two, that which is true and straight, Soma protects; and He brings the false to nothing.

13. यज्ञार्थात् कर्मणो अन्यत्र

Such action alone, as is done for the sake of Duty, does not bind. Therefore unat-

tached, go on doing duty for the sake of Duty.

14. यज्ञशिष्टामृतभुजो

The man who enjoys the remnant, after doing his duty, goes to Brahman. The man, devoid of Duty, does not succeed in this world, not to speak of the other.

15. यः शास्त्रविधिमुत्सृज्य

He who disregards the guidance of the Sa'stra, and lives by hedonism, does not attain success, happiness or the highest goal.

16. सुखं सुखेनेह

Happiness cannot be attained through pleasure, but must be attained through pain. This is the correct procedure and goes a long way in controlling the senses.

17. सुखं त्विदानीं त्रिविधं

Now hear from me about the three kinds of pleasure. By force of habit a man finds pleasure in them and knows no pain.

18. यत् तद् अग्रे विषमिव

What is in the beginning as distasteful as venom, but in the end as beneficial as nectar, know that to be the Satwika pleasure. It arises out of a sense of the satisfaction of the entire self.

19. विषयेन्द्रियसंयोगात्

That which owes its birth to the contact of the senses with objects, is the Rajas pleasure. It tastes sweet as the nectar in the beginning, but is bitter as venom in the end.

20. यद् अग्रे चानुबन्धे च

That which is mere stupefaction, both in the beginning and in the end, which arises out of sleep, indolence, or forgetfulness, that pleasure is called Tamasa.

21. बध्नन्धपरिक्लेशैः

Forgetful of the innumerable injuries, interruptions and insults received, they go on enjoying, laughing and making merry.

22. ये च मूढतमा लोके

Only he who does not perceive anything, or he who sees through everything, can be happy. The intermediate man is always unhappy.

23. अथ ये बुद्धिम् अप्राप्ता

Thus they, who have passed the stage of stupidity, but have not yet developed insight—they are in the sway of great pleasure and pain.

24. या निशा सर्वभूतानां

About what others sleep over, the yogin is quite wakeful ; while he is dead to all that, to which others are quite alive.

25. प्रवृत्तिं च निवृत्तिं च

The Danava people do not know what is proper and what is not. They have neither purity, nor cleanliness, nor consistency.

26. असत्यं अप्रतिष्ठं ते

They say that the universe is without any principle, or without any reality—without

God. They say that there is no nexus of Law binding all together, and that the world exists for nothing else but for enjoyment of pleasures.

27. एतां दृष्टिम् अवष्टम्य

Having taken up this point of view, these vile wretches commit such violent deeds as oppress the world.

28. काममाश्रित्य दुष्पूर

Goaded on by insatiable hedonism, and full of conceit, arrogance and vanity, they engage in improper deeds, with impure motives.

29. चिन्ताम् अपरिमेषां च

Giving themselves up to innumerable desires, which extend up to the end of time, and taking hedonism to be the Highest End, and convincing themselves that this (visible world) is all the reality.

30. आशापाशशतैर् बद्ध्वा

Held in bondage by a hundred ties of expectation, given over to hedonism and anger,

they strive to obtain by unlawful means, hoards of wealth for sensual enjoyment.

31. इदमद्य मया लब्धं

‘ This desire I have achieved to-day, and that I shall to-morrow ; this wealth I have already got, and that shall be mine henceforth ’.

32. असौ मया हतः शत्रुः

‘ I have killed this enemy, and others, I shall. I am a lord and enjoyer, perfect, powerful, happy. ’

33. आद्यो अभिजनवानस्मि

‘ I am wealthy and well-born ; who else is equal to me ? I shall continue to invite, give, and enjoy ’. Thus deluded by un-wisdom.

34. अनेकचित्तविभ्रान्ता

Bewildered by numerous desires, en-meshed in the web of delusion, addicted to hedonism, they fall downwards into a foul hell.

35. आत्मसम्भाविता स्तब्धा

Self-conceited, stupid, and intoxicated with wealth and honour, they perform lip-sacrifices for ostentation, without observing any method.

36. अहङ्कारं बलं दर्पं

Given over to egoism, high-handedness, insolence, hedonism and anger, these turbulent ones, repress Me, in their own bodies, and in the bodies of others.

37. तानहं द्विषतः क्रूरान्

These hateful and cruel ones, the vilest of men, I again put in Danava birth.

38. दानवीं योनिमाप्न्ना

These fools are again and again born amongst the Danava people. They fail to approach Me, and remain where they are.

39. न जातु कामान्

Neither for pleasure, nor for gain, nor out of fear, should one forsake Rectitude—not even for life. Rectitude is permanent—

pleasure and pain do not endure. Man has in him a permanent element, though life is ephemeral.

40. हिरण्मयेन पात्रेण

Truth lies hidden under a golden saucer. May You Puṣan, remove that cover of hedonism so that we may see the Truth.

41. सुखं वा यदि वा दुःखम्

Whether it be pleasure, or it be pain, whether it is dear, or it is unpleasant, one should go through these experiences as they come, without yielding oneself to them.

42. अस्त्येव त्वयि शोकोपि

You have experienced grief and you have experienced delight. Both pleasure and pain, you are liable to. But how does that matter? (You can still proceed to the goal.)

43. चञ्चलं हि मनः कृष्ण

The mind is very fickle, O Krisna, it is impetuous and obstinate. Similar to wind, it is difficult to bring it to a stand-still.

44. न ह्येव कर्ता पुरुषः

In choosing right or wrong, a man is hardly his master. Like a wooden machine, he is worked by others.

45. कालसञ्चोदितः लोकः

All are under the influence of Time. Determined by the turn of time, they do whatever they do—good, bad or indifferent.

46. यदि स्यात् पुरुषः कर्ता

If man himself were the master of his deeds, all his adventures would succeed and he would not know any failure.

47. वायुमाकाशमग्निं च

Is there not a power that created and upholds Wind, Sky, Fire, Sun, Moon, Day, Mind, Stars, Rivers and Mountains ?

48. शीतमुष्णं तथा वर्षं

It is Time, that changes summer, winter and rains. Such also is the case with the pleasure and pain of men.

49. असंशयं महाबाहो

Undoubtedly, O Arjuna, the fickle mind is hard to curb. But by perseverance and dispassion, it is possible to bring the mind under control.

50. असंयतात्मना योगः

Yoga is hard to attain by the indulgent. The self-controlled, however, can attain Yoga by application.

51. वासनौघस् त्वया पूर्वं

By repetition, you have added strength to the torrent of desires. What a man repeatedly does, he becomes full of that.

52. कर्मणा क्रियते कर्ता

His actions also determine his character, just as his character determines his actions. They act in a circle, just as the tree grows from the seed, and the seed from the tree.

53. मन एव समर्थं वै

It is for the mind to control the mind. It is only a King that can control another King.

54. यावन् न तत्त्वविज्ञानं

Until a man has spiritual knowledge, he cannot control the mind. And unless a man has self-control, how is it possible for him to acquire spiritual knowledge?

55. तस्मात् कौर्व यत्नेन

And so the energetic wise man, with self-control, takes them up simultaneously.

56. पौरुषं कारणं केचित्

Some say that Endeavour is the cause of success in action, others say that it is Destiny, while others say that it is Nature.

57. पौरुषं कर्म दैवं च

Some say that all the three play their part in the matter of the result of the action. According to some, these three

work separately, while according to others, they work conjointly.

58. एतद् एवं च

Somebody lays stress on this one, that one, or the other one. Others say that this is not so. Some deny either of them, and others deny both of them. But all virtuous men of right vision say that the result is dependent on Endeavour.

59. यदि कालः प्रमाणं ते

If you hold Time to be the dictator, how can there be any merit or demerit in the actor? Time forces him, and so nobody can be made responsible for his acts.

60. यो यस्मिन् कुरुते कर्म

The reaction conforms to the action—to what a man does, where, how and when.

61. सुशीघ्रमपि धावन्तम्

However fast a man may run away, the consequences follow him as fast. And when he lies down, the consequences lie in wait for him.

62. उपतिष्ठति तिष्ठन्तम्

It remains standing with the person when he stands, and follows him when he goes. It acts, when he acts. It imitates him like a shadow.

63. इष्टापूर्तफलं न स्यात्

If a man's actions would not have yielded any result, then no one would have performed religious or secular acts, and no one would teach, and no one would learn.

64. चेष्टाम् अकुर्वन् लभते

Both of these rarely happen—one succeeding by chance, without any attempt, one failing even with proper endeavour.

65. नादत्ते कस्यचित् पापम्

Everybody is responsible for his own deeds, good or bad. The Lord does not take them on Himself. Folly prevails over reason and that is how men get confused (and think that they are determined by God, and the responsibility is His who determines.)

66. ज्ञानेन तु तद् अज्ञानं

To them, whose ignorance has been dispelled by means of knowledge, Reason, like sun, reveals the fact (of Freedom) which is the real truth.

67. शुभाशुभास्याम् मार्गाभ्याम्

The stream of desire flows through two channels—the right and the wrong. By firmness and effort, it should be directed through the right course.

68. अशुभाच्च चालितं याति

When diverted from the wrong course, it passes over to the right one, and vice versa. Like a child, the mind should be watched and guided carefully.

69. दृष्ट्वा रूपे व्याकरोत्

Prajāpati has made the Right, different from the Wrong. He has placed in us, regard for truth, and contempt for untruth.

70. यत् प्रज्ञानं उत चेतो

The mind is knowledge, emotion and will. It is the undying light in the heart of men. It is at the root of all actions that men do. May my mind have nothing but right desires.

71. भद्रं कर्णेभि शृणुयाम देवाः

May we, with our ears, hear nothing but the right, O Yajatras, may we see nothing but the good. And serving with our firm limbs and bodies may we attain the age appointed by the Lord.

72. अग्ने नय सुपथा

Agni, you know all the paths ; lead us by the right path. Repel from us consuming sin. We pray to you again and again.

73. पुलाका इव धान्येषु

Like that of Pulaka-seeds amongst the grains, and of the Puttika-insect among the birds, the existence of the man who does not follow Rectitude, is useless.

74. तस्माद् धर्मप्रधानेन

So Rectitude should be the main stay of a man. This is to be done, by being to others, what one is to himself.

75. निर्वृन्ति कर्मणः पापात्

Desistance from sin, and pursuit of virtue, right conduct and right attempt—this is the highest good.

76. धर्मेणैवर्षयस् तीर्णा

It is by Rectitude that the sages got liberation. It is on Rectitude that the world is based. The angels flourish by Rectitude. One's welfare is to be found in Rectitude.

77. पूर्वं समुद्रे यः पन्थाः

If a man proceeds westward, he cannot reach the eastern ocean. So a man should always stick to the path of virtue.

78. शतं चैका च

A hundred and one desires rise in the heart. Only one of them is the best of all. Advancing by that one, a man attains immortality. All others lead astray.

79. सुखे वा यदि वा दुःखे

Be it in pleasure, be it in pain, one who goes on doing the right alone, attains success.

80. ये अर्था धर्मेण ते सत्या

Such objects as are attained by Rectitude are real. Shame on those that are acquired by sin. Rectitude has permanent value. One should not give it up in temptation.

81. 'अपि पापकृतो रोद्राः

Even the sinners, for their existence, depend on truthfulness. If they would not keep the promise of secrecy, they could not survive.

82. पापाद्यपि तदा क्षेमं

The sinners also do not gain by the reign of injustice. Two thieves combine to rob one, and more than two, to rob two,

83. आपस्तु च धारयति

The really virtuous man sticks to virtue even in crises. To him, only loss of virtue is real loss.

84. वृत्तं यत्नेन संरक्षेद्

One should always be watchful of his character. Wealth ever comes and goes. He who loses wealth, does not lose anything, but one who loses character, loses all.

85. न च पापान् न संरम्भान्

Neither in temptation, nor in anger, nor sin, a man should forsake Rectitude. Let him stick to truth and avoid hypocrisy.

86. धर्म्य एव कृत श्रेयान्

Rectitude alone is the only good, here or hereafter. There is nothing greater than that. This is what the sages have said.

87. नावमन्ये च गर्हे च

I do not, O Krishna, disregard or disparage Rectitude. I am rather perplexed, talking at random.

88. नेह धर्मानृशंसाभ्याम्

I do not see here anybody getting success in life, by Rectitude, and philanthropy, forbearance, uprightness or purity.

89. न मातृपितृवत् कृष्ण

Struggle for existence is none too favourable for the growth of Rectitude. The world is not friendly like parents. It rather takes up an inimical attitude.

90. आर्यान् शीलवतो दृष्ट्वा

Honest Aryas of spotless character are dwindling away. The Anaryas flourish. This is bewildering.

91. आर्यं शास्त्रानिगे क्रूरे

What purpose is served by God, by giving power to Duryodhana—lawless, cruel, greedy and vicious, as he is.

92. कर्म चेत् कृतमन्वेति

If the responsibility for the action is on the doer, and on none else, then the result of such sinful acts attaches to God.

93. अथ कर्मकृतं पापम्

If on the other hand, the perpetrator gets no sin, then Might alone counts, and I pity them who are weak (and cannot rob others).

94. बङ्गु चित्रमदं श्लक्ष्णं

What you say, Dhananjaya, in forcible language, sounds well. But it is nothing but the Philosophy of Nihilism.

95. अतिवादाद् वदाम्येष

But I would tell you in trumpet-voice: "Do not doubt the reality of Rectitude". One who does not perceive Rectitude, is no better than an animal.

96. सुखं च दुःखं च

Pleasure and pain, hope and fear, are common both to men and beasts. Conscience is the special characteristic of the human kind. Thus one who is devoid of conscience, is equal to a beast.

97. गुह्यं तद् इदं वो

I shall tell you a great secret. There is nothing greater than man. Release all the knots of your heart and bring pleasure and pain under control.

98. न विजानामि यद्

I did not know what I am for. Chained and fettered I roamed about (having no freedom). It is only with first advent of conscience, that I woke up to my destiny.

99. मानुषेषु महारथ

It is only human beings that are susceptible to Right and Wrong. No other creature is.

100. कामक्रोधसमायुक्तः

One who cannot rise superior to hedonism, anger, malice and temptation, is farther from the estate of man, and may be classed with lower creatures.

101. यस्य प्रसादात्

Through the grace of conscience, man attains immortality. It is divine. Do not disregard it.

102. अयं कविर् अकविषु

It is the Divine Light in the heart of men—the seer, in the blind, the deathless,

in the mortal. Inspire me, O Victorious one. May we always be in harmony with you.

103. पापं कुर्वत् पापवृत्तः

However far a man may walk in the path of vice, he does not reach to the end of it. So one would avoid vice and strive for Rectitude.

104. यत् प्राप्य न निवर्तन्ते

There is an absolute or ideal good. There need not be any doubt about that. It can be known in moments of inspiration.

105. सन्दिग्धायामपि भृशम्

Even if one has any doubt about the ultimate superiority of Rectitude, he may not forsake the good. There can be no harm in pursuing the right.

106. नास्ति चेद् तद् विचारणे

If virtue does not exist, you do not lose anything. But if it does, you make a great advance towards crossing the evil of life.

107. एतावद् एव पर्याप्तम्

At least this much is quite manifest, that a man gets the fruit of his actions (so that there is Law) and a wise man can remain content with few things (so that character influences the mind).

108. न्यालकुञ्जर दुर्गेषु

The man who does not see, has got to feel the way with his hands. What must be his difficulties when the path is full of tigers and elephants, serpents and thieves ! The condition of the Nihilist, who does not know, but has to depend on surmises alone, is no better.

109. धर्म एव हतः हन्ति

If Rectitude is killed, it kills. When it is saved, it saves. Do not forsake Rectitude. Let not Rectitude killed, kill you.

CHAPTER III

But not Pleasure

1. अथ केन प्रयुक्तोऽयम्

But what is it that drags man into vice against his will and by force as it were.

2. पापस्य यद् अधिष्ठानं

I wish to know what the source of sin is, and whence it flows.

3. काम एष क्रोध एष

It is hedonism, it is wrath. It is the product of Rajas Guna. All-consuming, all-polluting, know it to be the foe par excellence.

4. धूमेनाव्रियते वहिर्

As smoke hides the flame, as mirror does not reflect when covered by dust, as the amnion envelops the embryo, so it blinds the reason of man.

5. आवृत्तं ज्ञानमेतेन

The reason even of the wise, is clouded by this enemy, hedonism, which is insatiable as a flame.

6. इन्द्रियाणि मनोबुद्धिः

The senses, the mind, and the intellect are all its seat. Through all these, it covers reason and confounds the man.

7. तस्मात् त्वम् इन्द्रियाण्यादौ

Therefore, first control the senses, and thereby kill this villain which is destructive of wisdom and knowledge.

8. किं तस्य तपसा कार्यम्

What need has a man for austerity, sacrifice, or self-knowledge, if he can control the sense-organs.

9. ध्यायतो विषयान् पुंसः

By thinking of a thing, over and over again, a man gets attachment for it. From attachment arises desire, and desire (frustrated) gives rise to anger.

10. क्रोधात् भवति संमोहः

From anger proceeds delusion, and from delusion comes loss of memory; loss of memory entails loss of reason, and that leads to destruction.

11. यस्मिन् यस्मिस्तु विषये

Whatever may be the thing that a man sets his mind upon, that, and nothing else pleases him.

12. अर्थे ह्यविद्यमाने अपि

Attachment is independent of the actual existence of the object. A man experiences pleasure and pain, even in dream.

13. अतः संकल्पसिध्यो अयम्

Thus what is born of imagination, can by imagination be killed. The man himself is the architect of his pleasure and pain.

14. मात्रास्पर्शास्तु कौन्तेय

Experiences of pleasure and pain, heat and cold, are the productions of the mind. They are terminable and impermanent. Learn to endure them bravely.

15. यं हि न व्यथयन्त्येते

The man whom these torment not, oh chief of men, balanced in pain and pleasure steadfast, he is fitted for immortality.

16. यान्येव पुरुषः कुर्वन्

The very same thing, which a man finds pleasure in doing at some time, displeases him at other times.

17. नालं सुखाय सुदृढो

Friends cannot give happiness, nor can foes cause grief. Knowledge alone is not sufficient for success, and wealth does not suffice for joy.

18. मन एव मनुष्याणाम्

Mind alone is the source of happiness and grief. Dependence on objects is grief, and independence of them is happiness.

19. कार्यकारणकर्तृत्वे

Nature is the maker of circumstances—of cause and effect. Mind is the maker of pleasure and pain.

20. बाह्यस्पर्शेष्वसक्तात्मा

Whatever happiness there is, the man unattached to external contacts, obtains it from the Self. In harmony with Brahman as he is, that man enjoys eternal bliss.

21. येन तृप्यत्यभुञ्जानः

That which enables one to be appeased even without food, to be content even without possessions, that which strengthens Detachment, one who knows that, knows the import of the Veda.

22. वाञ्छाकाले यथा वस्तु

A thing is never so pleasant, as when it is desired. Of that which is pleasant at the time of desire alone, desire is the cause of the pleasure that it affords.

23. चक्षुः पश्यति रूपाणि

The eyes see, not with the eyes, but with the mind. If the mind is distracted, the eyes look on, but do not see. (Even of the physical act, mind is the cause.)

24. तस्मिन् जिते जिता लोकाः

If the mind is conquered, all the world is conquered. If the mind is not subjugated, all pre-conquered subjects also rise in rebellion.

25. चित्रमात्रः नरस्तस्मिन्

A man consists of his mind. If that is at rest, the whole world is in peace with him. When shoes protect the feet from dust, it is as good, as the whole earth being covered with a hide.

26. सर्वं परवशं दुःखं

Everything that depends on others, is a source of grief. That alone, which depends on one's own self, can be a source of happiness. Know this to be the definition of pleasure and pain, in brief.

27. ये हि संस्पर्शजा भोगाः

The delights born of contact (with matter) are sources of pain. They have their beginning and their end. A wise man does not rejoice in them.

28. न सुखाय सुखं यस्य

Whom pleasures do not rave, nor pains do grieve, one who looks to the inner self alone is really freed.

29. परित्यजन्ति ये दुःखम्

They who give up both pleasure and pain, those wise men alone enjoy real happiness.

30. ये च बुद्धिसुखं प्राप्ता

Those who have come to know intellectual joy, have risen above the pairs (of pleasure and pain) have become self-less—neither gain nor loss can affect them.

31. दुःखैर् न तध्येत्

Neither grieve with pain, nor rave with pleasure. The wise man should always be well-balanced. Knowing that the self is supreme above all, he should neither be elated, nor dejected.

32. यो अन्तसुखो अन्तराय

He who is happy within, who rejoiceth within, who is illuminated within, that Yogi

is assimilated to Brahman, and obtains the peace of Brahman.

33. वैराग्यं पुनरेतस्य

Detachment is the chief means to absolute-
tion. Detachment arises out of discrimina-
tion and leads to salvation.

34. न जातु कामः कामानां

Desire for pleasure cannot be satisfied to
satiety, by enjoyment. It only serves to
increase the hankering just as ghee, thrown
in the fire increases the flame.

35. अन्त्येषु रेमिरे धीराः

Great men prefer extremes. They do not
like a compromise. Joy lies in the extreme.
The middle course leaves room for regret.

36. यश्चैतान् प्राप्नुयात् सर्वान्

Only he can be happy who achieves all
of his desires, or who conquers them all.
It is easier to conquer than to achieve
all desires.

37. यत् पृथिव्याम् ब्रीहियवं

Whatever grains or gold, cattle, or women, there are in the world, cannot satiate even one individual. Therefore one should give up desires.

38. न पूर्वे नापरे जातु

None before, or none after, ever reached the end of their desires, give up all desires, and then you are wise and wakeful.

39. न प्राप्नोति क्वचित् किञ्चित्

Vast wealth acquired is not true acquisition. It does not come up to the brim, just as water can not fill the cup of Tantalus.

40. अन्तो नास्ति पिपासायाः

There is no end of desires. Contentment is real bliss. So wise men count contentment as true wealth.

41. नाह्वा पुरयितुं शक्या

Desire cannot be satisfied, in days, or in months even. Nay, one cannot satisfy

them by the troubles of a whole life-time even.

42. अधनः कस्य किं वाच्य

One need not be ashamed of poverty. The detached man is quite happy. The greedy would go the length of confiscating church property, and would not even then find rest.

43. अर्था खलु समृद्धा हि

Wealth accumulated is a source of trouble, as the prudent man knows. The difficulties of accumulation confuse the fools.

44. सञ्चितं सञ्चितं द्रव्यं

Again and again, you have accumulated wealth, O fool, and again and again, you have lost. When, do you think, would you be cured of this vain desire?

45. न कर्मणा न प्रजया

Neither by rituals, nor by children, nor by wealth can a man attain immortality.

That is attainable by sacrifice alone. Heaven is situated in one's heart. Sages, in their glory, reach it. .

46. जीर्यन्ति जीर्यतः केशाः

The hairs fall off, in old age, and the teeth fall off. Every other faculty weakens, but not one's desire.

47. या दुस्त्यजा दुर्मतिभिः

It is difficult for the fools to give it up. It does not decay with age. It is a fatal disease. Forsake desire and be happy.

48. गोशतादपि गोक्षीरं

One can drink only a limited quantity of milk, even if he has a hundred cows. One can eat only a prastha of rice, even if he has a hundred prasthas. One can occupy only half his bed-stead, though he lives in a palace. All the rest is mere show.

49. सर्वत्र पञ्चभूतानि

It is with one or other of his five organs, that a man enjoys pleasures, whatever may

be the source. There is not a sixth organ—in heaven, in earth, or in nether-land. What possibility is there of greater enjoyment?

50. पुनस् तान्येव तान्येव

Here, there, or anywhere else, they and they alone recur. They are ubiquitous. There is nothing, not tasted before.

51. पानीयं वा निरायासं

Even for such bare necessities, as pure drink and wholesome food, it is better to be unconcerned. This is my considered opinion.

52. इह प्राप्नोहि पुरुषः

He who would increase the number of his displeasures, is not wise. 'Few desires and few displeasures' is the course of facts.

53. मनसो दुःखमूलं तु

Desire lies at the root of all pain. Men are attached by desires and then come to grief.

54. दृष्ट्वा कुनीन् पक्षहतान्

If you look to the disabled men—paralytic and decrepit, you would be thankful that you have a whole body.

55. सुखं वा यदि वा दुःखम्

Pleasure and pain are sure to come to every man by turns. Every one has got to experience them, and none can avoid.

56. सुखमेव हि दुःखान्तम्

All pleasures end in pain. Few 'pains end in pleasure. Thus one who wishes eternal peace, should relinquish both of them.

57. नास्ति रागसमं दुःखं

There is no pain like attachment, and there is no pleasure equal to detachment. Do not pursue pleasures. Desire for pleasures is but pain.

58. यच्च कामसुखं लोके

Whether it be sense-pleasures, or whether it be higher intellectual pleasures, none can

be compared with the sixteenth part of the happiness of Detachment.

59. श्रूयतां ज्ञानसर्वस्वम्

Let you hear the gist of all wisdom and let you bear in mind. Every desire is a bond, and relinquishment is its release.

60. पवित्रं ते विनतं

O Brahmanaspati, spread is thy seive. With it, Lord, you strain all. The raw one, who has not undergone a course of discipline, cannot attain the end. Those who flow with serenity, reach the goal.

61. नात्यक्त्वा सुखमाप्नोति

Without detachment, one cannot achieve happiness; without detachment one does not attain good. Without detachment, one cannot even sleep in peace. Forsake all, and be happy.

62. यद् यद् त्यजति कामानां

In so far as a man gives up hedonism, in that far he earns happiness. In the pursuit of pleasure, the hedonist is lost.

63. यतो यतो निवर्तते

Wherein one is detached, therein he is released. Who is detached from all, has no fear of pain.

64. यत् किञ्चिदपि संकल्प्य

If you desire anything, be it ever so small, you are sure to find pain. When you desire nothing, you will have imperishable bliss.

65. तपस् त्यागो अवधिरिति

The measure of austerity is detachment. This is what the wise say. He who aims at absolution, aims the highest.

66. वेदस्योपनिषत् सत्यम्

Truth is the aim of the Veda, and self-control is the secret of truth. And detachment is the root of self-control, as is exemplified by the noble.

67. अत्राप्युदाहरन्तीमं

In this connection they relate the verses of the king of Videha. that he uttered to Mandavya.

68. किञ्चिदेव ममत्वेन

Even if a little is desired for one's own self, all that becomes the source of grief.

69. सुसुखं वन जीवामि

I live happy, since I possess nothing. If even the whole of Mithila is burnt to ashes, that does not burn anything of me.

70. यश्च मे दक्षिणं बाहुम्

If some one oints sandal-paste on my right arm, and another pricks the left with a chisel, I hold both of them equally dear to me.

71. सुखं निराशः स्वपिति

The non-expectant sleeps soundly. Non-expectancy is happiness. Pingala does not hope against hope, and sleeps in peace.

72. न द्वितीयस्य शिरसः

One cannot be twice beheaded. None is afraid of losing his third arm. There is no anxiety for what does not exist.

73. अनित्यं सर्वमेवैतद्

All is perishable—myself, and all that is mine. What you think to be real, are actually unreal.

74. सुखं च दुःखं च

Pleasure and pain, success and failure, loss and gain, come to all by turns. So the wise man neither grieves, nor rejoices in them.

75. सहस्रिणोऽपि जीवन्ति.

The lord of the thousand lives, but the lord of the hundred lives as well. O Dhananjaya, forsake greed; it is not that you would not otherwise live.

76. विषयान् अश्नुते यस्तु

One who is engrossed in the world, cannot really enjoy it. One who forsakes, is in the best mood to enjoy.

77. विहाय कामान् यः सर्वान्

Who so forsakes all desires, and goes onward free from all yearnings, selfless, and without egotism, he goes to peace.

78. आपूर्यमाणम्

Just as the rivers flow into the ocean calm, as before as after, so pleasures flow into him who is not anxious for them ; but not into one who restlessly pursues one pleasure after another.

79. यदा भवति निर्द्वन्द्वो

When the quiet sage transcends the pair of pleasure and pain, he conquers this world, and is competent to conquer the next world as well.

80. सत्त्वानुरूपा सर्वस्य

A man's desires are relative to his character. He is a bundle of desires. What his desires are, that he himself is.

81. दिष्ट्या न त्वं शृगालो वै

Fortunate are you to have the estate of man. You might have been worse than that—a fox, a vermin, a mouse, a serpent, or any other low creature.

82. आमिषे गृह्यमानानाम्

Only dogs can relish carcasses. For us, the only course open, is to turn our backs on it.

83. सर्वे लभा साभिमानाः

Nothing is a truer saying than that pleasure is dependent on the mentality. Cheerfulness is the natural condition of the mind; only in his greed for material objects, man makes himself miserable.

84. राहुग्रस्तस्य सोमस्य

Just as the natural lustre of the Moon is swallowed up by eclipse, so the natural cheerfulness of man is swallowed up by the predominance of Tamas Guna.

85. आत्मानं चेद् विजयानीयाद्

When a man comes to know what he is (realises his latent powers) then, why, for what sake, would he run after objects and put his body to strain?

86. स्थितप्रज्ञस्य का भाषा

What are the signs of the contemplative Sthita-prajna, O Keśava? What does he say, and think, and do?

87. प्रजहाति यदा कामान्

When a man abandons, O Partha, all the desires of the heart, and is satisfied by the Self, in the Self, then is he said to be Established-in-Conscience.

88. दुःखेष्वनुद्विग्नमनाः

He whose mind is free from anxiety amid pains, indifferent amid pleasures, dead to attachment, fear and anger, is called a Sthita-prajna Sage.

89. यः सर्वत्रानभिस्तेह

He who is detached on every side, neither welcomes nor retards, the pleasures or pains that befall, of such one is the reason well-poised.

90. यदा संहरते चायं

One who withdraws his senses from the sense-objects, just as the tortoise with-

draws its limbs, his Conscience is well-poised.

91. यततो ह्यपि कौन्तेय

Even of a wise aspirant, O Kaunteya, the senses carry away the mind, by force, rav-
ing as they are.

92. तानि सर्वाणि संयम्य

Having restrained them all, the aspirant should be intent on me. Whose senses are under control, his prajñā is steady.

93. क्रामः क्रोधस् तथा लोभः

Hedonism, anger, greed, lust, selfishness and delusion—these are the six enemies that attach to the Self.

94. इन्द्रियाणां हि चरतां

Of the raving senses, if the mind yields even to one, that one hurries away his Reason, just as a gate hurries away a ship upon the waters.

95. तस्माद् यस्य महाबाहो

Therefore, O Mighty armed, he, who succeeds in restraining the senses from all the sense-objects, his Reason becomes steady.

66. इन्द्रियाणां तु सर्वेषाम्

If even one of the senses gives way, Reason escapes by that hole, just as water escapes from the bag by a fissure.

97. एष योगविधिः कृत्स्नः

The whole code of Yoga consists in the control of the senses. This is the root of all progress and perdition.

98. तपोमूलं इदं सर्वं

All that you want to have, is attainable through discipline, and discipline is nothing but the control of the senses.

99. इच्छाद्वेषसमुत्थेन

O Bharata, none can escape the influence of the delusion caused by the pairs of opposites, resulting in likes and dislikes.

100. शक्नोतीहैव यः सोढुम्

He who succeeds, before he dies, in bringing the senses under control, is the real Yogin, and attains happiness.

101. नान्यत्र विद्यातपसो

Except through knowledge and discipline, except through the control of the senses, except through sacrifice, no one can attain success.

102. यदा सर्वे प्रमुच्यन्ते

When one succeeds in getting rid of all the desires that there be in his heart, the man becomes immortal and unites with Brahman.

103. एषा ब्राह्मी स्थिति

This, O Partha, is Existence in the Eternal. Having known this, one is no more bewildered. Who continues in it, up to the time of death, attains Nirvana in Brahman.

CHAPTER IV

Nor Self-Effacement

1. ज्यायसी चेत् कर्मणस्ते

If you think serenity of the mind to be better than action, then why do you, O Kesava, urge me to this terrible action?

2. ब्यामिश्रेणेव वाक्येन

You seem to perplex me, with fallacious arguments. Tell me for certain what is good for me.

3. धर्मचर्या च राज्यं च

Worldly life always comes in conflict with piety. Whenever I think of it, I get perplexed.

4. संन्यासं कर्मणां कृष्ण

O Krisna, you seem now, to praise renunciation of action, and now again, its adoption. Tell me for certain, which of them two is the better.

5. लोकेस्मिन् द्विविधा

There are two Paths in the world, as I told you. The Patha of Jnana Yoga for the ascetics, and the Path of Karma Yoga for the aspirants.

6. वेदाहं तानि शास्त्राणि

I know all the scriptures, both exoteric and esoteric. I know that the Veda commands both—"Do work" and "abandon".

7. प्रवृत्तिलक्षणो योगः

Yoga is prosecution of work, and Sankhya is its renunciation. If properly followed, both of them lead to the highest goal.

8. द्वाविमावथ पन्थानौ

These are the two paths which are the foundations of the Veda. The Veda says both the things "Do" and "Do not do".

9. सांख्ययोगो पृथक् बाला

It is only the fools who say that Sankhya and Yoga are different—wise men do not. By following any one of them, the result of both can be had.

10. यत् सांख्यै प्राप्यते स्थानं

The goal that is reached by the Sankhya, is reached by the Yogin as well. He who sees Sankhya and Yoga to be one and the same, sees correctly.

11. यं संन्यासमिति प्राहुः

What is known as Sankhya, may as well be called Yoga. For unless a man has learnt to renounce his desires, he cannot become a Yogin.

12. संन्यासः कर्मयोगश्च

Inertism and Activism, both lead to the highest goal. But of them Activism is better than Inertism.

13. उत्तरेण तु पन्थानं

One may be called the Northern Path. The Aryas who follow this, bring the senses under control, and getting rid of delusion born of ignorance, reach the world of the renunciators.

14. दक्षिणेन तु पन्थानं

The Southern Path appears to be quite luminous. It is the path of the Activists of the past ages.

15. अनिर्देश्य गति सा तु

The renunciators have no precise agenda. Their path is indefinite. It is difficult to grasp. So the Path of Yoga is the better one.

16. संन्यासस्तु महाबाहो

Without Yoga, O Mighty armed, Sanyasa is hard to attain. While the sage, who practises Yoga, attains Brahma in no time.

17. न हि कश्चित् क्षणमपि

Nor can any one, even for an instant, remain really actionless. In spite of himself, every one is forced to work by nature.

18. सर्वे तथा न जीवेषुः

No one would continue to live, if he did not work ; and all these worlds will cease to be.

19. न कर्मणाम् अनारम्भान्

(Non-commencement of action is an act of omission, and so) by mere non-commencement, a man does not become actionless, and mere actionlessness does not lead to perfection.

20. काम्यमता न प्रशस्ता

Hedonism is ineligible, but annihilation of the will is impossible. Knowledge of the Veda, and activity based thereon, may not be renounced.

21. अत्र गाथा वाञ्छागीता

Traditionists recite these verses as sung by the will. Hear them all, repeated by me.

22. नाहं शक्यो अनुपायेन

It is not possible for anybody to kill me, without some device. I am the only one, indestructible, whom none can kill.

23. यो प्रयतते हन्तुम् ज्ञात्वा

He who attempts to kill me, trusting on the strength of his weapons, I appear therein, as the Desire for weapons.

24. यो मां प्रयतते हन्तुम् धृत्या

He who attempts to kill me, by means of perseverance, I am present there, in his resolution, though he does not see me.

25. यो मां प्रयतते हन्तुम् मोक्षम्

He who tries to kill me thinking of salvation, I am present in his desire for salvation, and laugh at his attempts.

26. यस्त्विन्द्रियाणि मनसा

But one who controls the senses by his mind, and then without attachment, proceeds to act with the body only, he excels.

27. एवमुक्तस्तु कौन्तेय

Thus addressed, Arjuna spoke to Hrisikesa, the master of the Moral Science.

28. कामो हि विविधाकारः

Pleasures are many. The influence of pleasure may be seen everywhere. There

was not a man, there is not, and there would not be one, who does not wish for happiness.

29. नाकामः कामयत्यर्थ

One does not take up enterprises, except for the desire of pleasure. Desire for pleasure lies at the back of even performance of Duty. There is no desire, except it be for pleasure. Thus pleasure is supreme.

30. तस्यैवं गततृष्णस्य

Thus for a man who has given up the desire for pleasure, who is without any impulse and unconcerned, what motive is there for action, detached as he is on all sides?

31. शाश्वतस्यान्धस्यास्य

It is an old problem. Its solution may be learnt from the Veda, but you do not know that.

32. अर्थ इत्येव सर्वेषाम्

Enterprise itself is the motive for enterprises. Neither pleasure, nor rectitude, has separate existence, independently of some enterprise or another. Thus the Veda says.

33. न हि कामेन कामोऽन्यः

[One desire cannot be the object of another desire. • The object of a desire must be something other than desire.]

Abstract pleasure does not exist. It must be associated with some concrete object. Fuel can keep the fire, but ash which is the result of fire, cannot.

34. धर्ममूलः सहैवार्थः

Normally, activities flow from a sense of duty, and satisfaction is the result of doing the duty. Both of them are based on desire, and desire arises in connection with some object.

35. • ज्ञानं ज्ञेयं परिज्ञाता

Knowledge, the knowable and the knower, these three combine to make up the motive of the action. The organ, the object and the actor, these are the three factors of action.

36. ज्ञानपूर्वा भवेत् लिप्सा

First comes knowledge of the object, and then desire. Desire gives rise to intention, and intention leads to the result.

37. संकल्पाज् जायते कामः

Pleasure arises out of imagination, and it increases through imagination. So soon as the wise man desists, it dies.

38. न त्वं स्मरसि बारुण्याः

You have no desire for the Vārūni wine and the Latvaka flesh. Yet there are people who desire nothing else.

39. काम जानामि ते मूलम्

Pleasure, I know where your strength lies—you thrive through imagination. I would not think of you, and you are sure to disappear.

40. अर्थस्यावयावेतौ

Duty and Pleasure—these two are the consequences of enterprises, as the Veda says. These two can be achieved only by doing transactions.

41. कर्मभिश्चिन्तितो लोकः

Men attain to different stations, in the different walks of life, by their deeds alone.

So deeds are the real things. Abandonment is folly.

42. अन्यथा वर्तमानस्य

If one wishes to live otherwise, he will have no occupation. Virtue increases by deeds. Just as one's deeds are, so is his virtue.

43. कर्म खल्विदं कर्तव्यं

The knowing man performs actions. It is only the inert who prefers inactivity.

44. यावत् गोस्तनपानाश्च

From their birth, up to the day of their being laid on the pyre, men live by some sort of work.

45. सर्वे हि खं समुत्थानं

Everyone thrives by his own deeds. The result of action is manifest and perceptible to all.

46. कृषन्नित् फालं

It is the man who ploughs, that produces the food. It is the man who walks, that

shortens the path. The man who speaks about Brahman, is better than one who does not. The kinsman who supports, excels the illiberal one.

47. यो जागर तम्

The Ricas love him who is wakeful. The Saman goes to him who is wakeful. The Soma says to the wakeful "I am yours, and I shall dwell in your friendship."

48. अकर्मणां वै भूतानां

There is no occupation for one who renounces all activity. Pursue activity, do not let it forego.

49. अपि चाप्यफलं कर्म

Even if deeds were not productive of the desired result, there is nothing else which could keep men busy.

50. मनसा चित्तिन्तान् अर्थान्

Man first thinks out the deeds, and then carries out in action. Thus all action may be said to be primarily mental.

51. कर्मेन्द्रियाणि संयम्य

The fool who keeps the outer organs inactive, but goes on ruminating in mind over the Sense-objects, is a hypocrite.

52. बाह्यद्रव्यवियुक्तस्य

The man who gives up the sense-objects only outwardly, but broods over them in mind, gets only such merit or happiness, as one may wish for his enemies.

53. न बाह्य द्रव्यमुत्सृज्य

It is certain that physical renunciation does not lead to success. As for mental renunciation, it may or may not.

54. लब्ध्वा हि पृथिवीं कृत्स्नां

If a man is master of the whole world, with all its territories, and is yet unattached, its possession does not make any difference to him.

55. अथवा वशतः पार्थ

On the other hand a man, though he lives in forest and lives on vegetables, if he is attached to objects, is on the verge of ruin.

56. आत्मज्ञानं समारम्भः

He is really wise whom spiritual knowledge, Rites, Self-command and Piety do not deflect from the path of enterprises.

57. सर्वथा धर्मनित्यन्तु

The man who develops a fastidiousness about "Rectitudinal Exactitude" becomes weak in Rectitude. Both activity and virtue fly from him, just as pleasure and pain leave a dead man.

58. अथ चेद् आत्मभाग्येषु

A man reaps the fruits of his own actions and not that of another. So deeds are to be done. There can be no success without activity.

59. त्रिदणुधारणं मौनं

Staff or silence, plaited hair, or shaved head, birk-rags, vow, or bath.

60. अग्निहोत्रं बने वासः

Fire-preservation, or forest-life, or torture to the body, counts for nothing if the right attitude is wanting.

61. बिजानताम् मोक्ष एष

For the knowing, these make for liberation. While for the unknowing, these are only vain troubles. This contains the whole truth about the path of Salvation, as Harita has said.

62. संकल्पेषु निरारम्भो

Give up strain, desire and vanity of the mind. Thereby you will live in the griefless station, here and here-after.

63. वसन् विषयमध्ये अपि

The wise man does not live in the objects though surrounded by them. The fool lives in them, though there are none before his eyes.

64. अकिञ्चन्ये न मोक्षोस्ति

Salvation does not lie in poverty. Bondage does not lie in wealth. Whether in poverty, or in wealth, a man is saved by his wisdom.

65. त्रयीं च नाम वार्तां च

The man who casts off the Veda, and his vocation, and his children, (but cannot stick to 'casting off' consistently,) and takes up the staff and the rags, shows himself to be a fool.

66. दोषदर्शी च गार्हस्थ्यो

He finds fault with the estate of the house-holder, and prefers that of the hermit. He accepts (the one) and rejects (the other). He thus makes a choice, and cannot, therefore, be said to be absolutely free from interest.

67. आधिपत्ये तथा तुल्ये

If chieftain-ship still clings on, entailing the function of giving rewards and punishments, then the monastic is similar to the king. What reason is there to think that he is better fitted for salvation?

68. ग्रामान् निष्क्रम्य मुनयः

Even among the Munis, who in a fit of dispassion and self-denial, give up the

village-life, there are some, who lapse, and begin to live a family-life in the forest.

69. सहशं चेष्टते स्वस्या

Even the discreet man behaves in conformity with his own nature—he cannot over-ride it. People follow their nature. What can sheer restraint avail?

70. न तथैतानि शक्यन्ते

The senses cannot be controlled, so much by mere suppression, as by moderate enjoyment, accompanied by introspection.

71. विषया विनिवर्तन्ते

The mere abstainer puts away the sense-objects only, but not the relish for them. The relish disappears, only when he wakes up to higher ideals.

72. उपोष्य संशितो भूत्वा

Fast and torture are contrary to the principles of the Veda. These are not disciplines, but rather the opposite of them. They are adopted only by them who are very eager for result.

73. यस्य धर्मो हि धर्मार्थं

Whose religion leads him to undergo unnecessary hardships, he is not wise. He does not know the meaning of religion, just as the blind man does not see the glory of the sun.

74. पत्राहारैर् अश्मकूटैः

Those who live on leaves alone, or on pounded (uncooked) grains, (using the teeth as pestle-mortar), or those who live on water or air, what they gain is nothing but hell.

75. अहिंसा सत्यवचनम्

Equity, truthfulness, philanthropy, self-control and purity—these the wise men know to be discipline, and not the torture of the body.

76. त्यागान् न भिक्षुकं विद्यान्

Neither self-denial. nor foolishness, nor begging is the mark of the Bhiksu. One who abandons pleasure, but not enterprises, know him to be the free Bhiksu.

77. अशास्त्रविहितं घोरं

The men who perform severe austerities, unenjoined by the scriptures, full of conceit and egoism, impelled by the force of their desires and passions.

78. कर्षयन्तः शरीरस्थं

Ignorant, tormenting the elements of the body, and Me also, seated in the inner body, know them to be demoniac in their resolve.

79. न हि पापानि कर्माणि

Fast does not rectify evil deeds. Fire does not burn away the impurity of the man whose mentality has not changed.

80. निरासैर् अलसैः श्रान्तैः

Indolent and un-energetic people, who are tired with life—they only seek the security of peace in the life of the anchorite.

81. श्रियाविहीनैर् अलसैः

This false Philosophy, having the appearance of truth, has been taught by a few

vulgar people, indolent and foolish, and ignorant of the principles of the Veda.

82. यद्येषा परमा काष्ठा

The great fact, and the great truth is this, that the other stages cannot exist independently of the house-holder.

83. एवं क्रोशत्सु वेदेषु

The Veda declares this in trumpet voice. How can therefore people hope for salvation, before they discharge their religious and social duties ?

84. दत्त्वा अतिथिभ्यः

When a man takes the remnant, after serving the diety, the guests, and his own relatives, he is called the eater of the consecrated food.

85. वीतरागजितक्रोधः

One whose desire is gone, and who has conquered anger, is never drawn to vice, even if he is surrounded by sense-objects.

86. दान्तस्य किमरण्येन

What need has the continent for the forest and what use, the incontinent? Wherever the continent may dwell, that is his home, and that is his hermitage.

87. नियतं कुरु कर्मत्वं

Go on doing action always. For action is better than inaction. Without activity, even maintenance of life would be impossible.

88. यथा यथैव जीवेद् हि

A man should try to preserve his life. Life is better than death. Only the living can acquire merit.

89. उत्सीदेरन् प्रजाः सर्वाः

All people will go to ruin, if they resort to inactivity. They would not have flourished, if action did not yield result.

90. अन्नाद् भवन्ति भूतानि

Creatures grow by food. Rain produces food-crops. Rain is produced by sacrifice, and sacrifice arises out of action.

91. कर्म ब्रह्मोद्भवं विद्धि

Know that activity proceedeth from the Veda, and that the Veda is based on the Absolute. Thus the all-pervading Brahman is ever present in sacrifice.

92. एवं प्रवर्तितं चक्रं

He who does not conform to the cycle thus described, the life of that sinful hedonist, is a failure.

93. दैवमेवापरे यज्ञं

Some Yogins offer divine sacrifice. Others offer sacrifice in the fire of Brahman, by the performance of Duty.

94. श्रोत्रादीनीन्द्रियाण्यन्ये

Others sacrifice their senses (such as hearing) in the fire of self-control, while others sacrifice them (such as words) in the fire of Indulgence.

95. सर्वानीन्द्रियकर्माणि

Others again, in the fire of self-control, kindled by wisdom, pour as sacrifice all

functions of the senses, and all functions of life.

96. द्रव्यज्ञास् तपोयज्ञाः

Some sacrifice with things, others with discipline, and others with activity. There are those who offer sacrifice with scripture, and those who sacrifice with wisdom. Such are the sages with strong resolution.

97. अपाने जुहति प्राणं

Some sacrifice the out-breath in the in-breath; and others, the in-breath into the out-breath, restraining the flow of the outgoing and the incoming breaths, and solely absorbed in the control of breathing.

98. अपरे नियताहाराः

Others, regulated in food, pour as sacrifice, their life-breaths into life-breaths. All of them know sacrifice. and by means of sacrifice they reduce their sins.

99. यज्ञशिष्टामृतभुजो

Those who eat only what remains after the performance of sacrifice, eat nectar, and

go to the Eternal Brahman. Even this world is not for the non-sacrificer, and much less, the other world.

100. एवं बहुविधा यज्ञाः

Many and various are the sacrifices laid down through the voice of the Veda. Know them all to be born of action, and then you will be on the way to freedom.

101. तस्माद् असक्तः सततं

Therefore unattached, always perform thy duty. For by doing one's duty unattached, man verily reaches the Supreme.

102. अन्यं तम प्रविशन्ति

They enter into dense darkness, who follow only the Path of Activism. And denser darkness still, they enter into, who follow the Path of Quietism alone.

103. अन्यदेवाहूर् विद्यया

Different is the goal reached by Quietism, and different the goal reached by Activism. This we have heard from wise men, who told us so.

104. बिद्यां चाविद्यां चैव

But one who follows both Activism and Quietism at the same time, transcends death by Activism, and obtains immortality by Quietism.

105. न मे पार्थास्ति कर्तव्यम् .

There is nothing in the three worlds, O Partha, which may be said to be my duty. There is nothing unattained, and which is to be attained. Yet I persist in action.

106. यदि ह्ययं न वर्तेयम्

If I would not be wakefully employed in work, O Partha, then all people would follow my way.

107. उत्सीदेयुर् इमे लोका

These worlds would fall into ruin, if I did not perform action. I would then be the author of disorganisation, and would kill the creatures.

108. मासार्धमासा ऋतवः

Months, fort-nights, and seasons, Sun, Moon, and Stars, and all other beings, sing this song of Activity.

109. शाश्वतो अयं धर्मपथः

This, the Path of Rectitude, is eternal. I never heard that it had ever failed. It is the king's highway, for the passage of ten cars (the Path of the son of Das'aratha). Do not stray into narrow lanes.

110. हतो वा प्राप्स्यसि स्वर्गम्

Slain, thou wilt obtain heaven. Victorious, thou wilt enjoy the earth. Therefore stand up, O Kaunteya, resolute to fight.

CHAPTER V

Duty for Duty's Sake

1. एषा तेऽभिहिता सांख्ये

I have just stated the theory of the Sāṅkhya. Now hear me about Yoga. With that you will be able to evade the bonds of action.

2. नेहाभिक्रमनाशोस्ति

In this, there is no miscarriage, and there is no failure. Even a little of this lesson, saves from great danger.

3. कामः बन्धनमेवैकम्

Pleasure is the only bond. There is no other bond for man. One who can get released from the meshes of pleasure, is fit to be assimilated to Brahman.

4. एकः शत्रुः

Man has only one enemy and not a second. That is desire for pleasure. There is no

other enemy like pleasure. It is in temptation of pleasure, that men do vile and cruel acts.

5. यस्य सर्वे समारम्भाः

One whose actions are free from the motive of pleasure, is called a Paṇḍita. His deeds are burnt by the fire of wisdom.

6. यज्ञार्थान् कर्मणो अन्यत्र

In this world, every action acts as a bond, unless done, as being Duty. Therefore, O Kaunteya, perform action, unattached, for the sake of Duty.

7. यज्ञेन यज्ञम्

The super-men perform Duty for the sake of Duty. That is the first Law. They go to heaven in glory. Others before them—self-made supermen—are already there.

8. न द्वेष्ट्यकुशलं कर्म

The self-denying man of Satwika character, wise and faithful, hates not unpleasurable action; nor is attached to pleasurable.

9. धर्म एव मनस्तावत्

The mind should be fixed on Rectitude, without any ulterior motive, so that one may say "I give because it should be given, I offer because it has to be offered."

10. न धनार्थं यशोर्थं वा

Neither for gain, nor for praise, does the good man do the right. One who trades in Rectitude, is the worst pretender.

11. न धर्मफलमाप्नोति

He does not get the fruit of Rectitude, who wants to milk (profits out of) Rectitude. And so also he, who under the spell of Nihilism, practises Rectitude with a diffident and doubtful mind.

12. नियतं सङ्गरहितं

Action, proper and un-fanatic, done without attraction or repulsion, and without any desire for gain, is Satwika action.

13. यन्नु कामेप्सुना कर्म

Hedonistic and egoistic action, done at considerable risk, is called Rajasa.

14. अनुबन्धं क्षयं हिंसाम्

Action undertaken in a delusion, without looking to the consequence, without regard to loss and injury, and in disregard of one's capacity is called Tamasa action.

15. यज्ञाय सृष्टानि धनानि

Wealth was made by God for the performance of Duty. Man also, the custodian of wealth, has been created for the performance of Duty. Thus everything is to be used for Duty. To spend wealth, for the sake of pleasure, is improper.

16. इन्द्रियस्येन्द्रियस्यार्थे

Sense-objects are apt to induce affection or aversion. A man should not come under their influence. They are obstacles for him.

17. रागद्वेषवियुक्तैस्तु

But the resolute man, who moves about in the world, with senses conquered and freed from attraction and repulsion, obtains satisfaction.

18. प्रसादे सर्वदुःखानाम्

When there is self-satisfaction, all anguish disappears. When the heart is satisfied, reason too attains equilibrium.

19. नास्ति बुद्धिरयुक्तस्य

The non-harmonised has no judgment, he has no conviction. Without reflection there can be no peace, and without peace there can be no happiness.

20. त्रिविधं नरकस्येदम्

Triple is the gate of hell, destructive of the Self: Hedonism, anger and infatuation. Let a man avoid these three.

21. एतैर् बियुक्तः कौन्तेय

Liberated from these three doors of darkness, a man can work for what is his good, and thereby reach the highest goal.

22. यथा कुशलधर्मा स

Inasmuch as he is then engaged in the good, he gets the good. He frees himself from the grip of hedonism, but does not forsake Rectitude.

23. तथा कर्मसु बिशेषं

Thus irrespective of other consequences, progress of the soul or the reverse, shows the action to be good or bad.

24. यथा यथा हि पुरुषः

In so far as a man forms the resolution of doing the right, in so far does he realise his end. There is no doubt about it.

25. यस्य सर्वे समारम्भाः

The man who can conquer the lure of the good, and has nothing which he cannot sacrifice, is really wise and self-denying.

26. संन्यासस्य महाबाहो

I want to know, O Hṛṣikes'a, the difference that there is between asceticism and self-denial.

27. कामानां कर्मणां न्यासं

The relinquishment of pleasurable actions, is by the sages called Asceticism. While the relinquishment of the fruits of all actions is called self-denial.

28. त्यज्यं दोषवदित्येके

Some have said that all action should be relinquished as evil. While others say that acts of Duty, Charity and Discipline should not be given up.

29. निश्चयं शृणु मे तत्र

Hear my decision in this matter of renunciation, O Tiger of Men! Renunciation is of three kinds.

30. नहि देहभृतां शक्यम्

So long as he has a body, it is not possible for any man to abandon all action absolutely. He who renounces the fruit of all actions, is said to be a renouncer.

31. ज्ञेयः स नित्यसंन्यासी

He is the real ascetic, who neither hates nor desires. Free from the pairs of opposites, he easily gets freedom from bondage.

32. यज्ञदानातपः कर्म

Acts of Duty, such as Charity and Discipline, should not be abandoned, but should

be performed. Duty, Charity and Discipline are calculated to purify the man.

33. एतान्यपि तु कर्माणि

But even these actions should be done, without any importunity or attachment. This is my considered opinion.

34. त्रिविधा भवति श्रद्धा

'Threefold is the faith of man, by Nature. Know them to be Satwika, Rajasa, and Tamasa.

35. अफलाकाङ्क्षिभिर्यज्ञो

The rite that is performed by men, from the sense that it has got to be performed, and that is performed in the correct procedure, and without any desire for gain, is Satwika rite.

36. अभिसन्धाय तु फलं

The rite that is performed in the desire for gain and for the purpose of self-glorification is Rajasa rite.

37. विधिहीनं असृष्टान्नं

The rite done without any method, without distribution of food, devoid of Mantra and of gifts, empty of faith, is said to be Tamasa.

38. देवद्विजगुरुप्राज्ञ

Obeisance to God, to the twice-born, to the preceptor, and to the philosopher, purity, uprightness, continence, and non-injury—these are physical disciplines.

39. अनुद्वेगकरं वाक्यम्

Words unannoying, truthful, pleasant and beneficial, and the study of the Scripture, are called the discipline of the speech.

40. मनः प्रसादः सौम्यत्वं

Satisfaction of the mind, harmony, Reticence, self-control, purity of heart—these are mental disciplines.

41. श्रद्धया परया तप्तम्

This threefold discipline, practised by the aspirant, with devotion, and without desire for acquisition is called Satwika.

42. सत्कारमानपूजार्थं

The discipline that is practised with the object of gaining applause, respect and honour, and for the purpose of ostentation is said to be Rajasa. It is temporary and unsteady.

43. मूढग्राहेणात्मनो यत्

The discipline taken up under a delusion, for torturing one's own self or ruining another, is Tamasa.

44. दातव्यमिति यद् दानम्

Gifts given to the right person, in a right place, and in the right moment, without any hope of return, simply from the conviction that 'gifts are to be given', are Satwika gifts.

45. यत्तु प्रत्युपकारार्थं

That which is given in the hope of a return, or for a gain, and given grudgingly is Rajasa gift.

46. अदेशकाले यद् दानम्

What is given to an unworthy person, in the improper place, and in the inadequate moment, disrespectfully and scornfully, is Tamasa gift.

47. अश्रद्धया हुतं दत्तं

Whatever is offered, given, practised, or done, without reverence is wrong. That does no good, here or hereafter.

48. यो अर्चिनः प्रतिगृह्णानि

Those who give with good grace, and receive with good grace both of them go to heaven. Those who behave contrarywise, go to hell.

49. मानसं मनसैवायं

A man receives back in mind, the good or bad turn, that he does with mind. He receives back in speech, whatever good or bad he does with speech, and receives back in body the reactions of his physical actions'

50. नियतस्य तु कर्मणः

There can be no abandonment of the appointed duty. If one abandons that out of delusion, it is Tamasa act.

51. दुःखमित्येव यत् कर्म

When one relinquishes, on account of the difficulty of performance, in fear of the physical strain, it is a Tamasa act. There is no merit in it.

52. कार्यम् इत्येव यत् कर्म

To do duty for the sake of duty, without any desire for pleasure, and without importunity, is Satwika sacrifice.

53. रागात् क्रोधाद् भयात् लोभात्

The man who acts under the influence of attraction, or wrath, or fear, or temptation is not master of his own self, and has no respect for his own self. He comes to grief.

54. धर्मकार्यं यत् न शक्त्या

Even if a man does not succeed, he gets all the merit of doing his duty, if he strives to the utmost of his capacity.

55. विच्छिद्यन्ते समारम्भा

Some undertakings succeed and others fail. That is due to the Divine Order of things. If a man does his part of the work, no sin touches him.

56. न म्रियेयुर् न जीवेयुर्

His enemies would not live, and he would not die. Everyone would obtain his desires, and would not fail, if it were given to man to command success.

57. य एवं कृतबुद्धिः सन्

If a man is convinced of this before he enters into a transaction, neither success can elate him, nor failure can deject him.

58. पञ्चैतानि महाबाहो *

These are the five factors of an action, as determined in Sankhya Manual. They are necessary for the accomplishment of every action. I would relate them to you.

59. अधिष्ठानं तथा कर्ता

The situation, the actor, the different instruments, and the diverse attempts, as

well as the fifth-one, the divine order of things.

60. शरीरबाङ्मनोभिरयत्

Whatever a man undertakes, in body, speech, or mind, whether it is right, or the reverse, these five factors are always present.

61. तत्रैवं सति कर्तारं

Such being the case, if one takes account of the actor only, he does not see property. His judgment is not mature.

62. अनिष्टं इष्टं मिश्रं च

Good, evil and mixed,—threefold is the consequence of action, to the non-relinquisher. The renouncer has only one result—the satisfaction of having made the attempt.

63. मनसा चिन्तयन् धर्मं

But if a man only intends the good, but does not carry it out in practice he does not get any merit. Thus say the Moral Philosophers.

64. न धर्मसाधनं वाचा

Rectitude does live by thoughts or words. This is the doctrine of Brhaspati, as stated by Maghavan himself.

65. पठका पाठकाश्चैव

Readers and writers, and those others who are pouring over the Śāstras, all of them are fools, idly-busy. He only is wise, who acts.

66. न गाथा गाथिनं शास्ति

The Gatha does not set him right, how often a man may recite it. A man acts according to his nature. The Bhulinga bird does not change its nature, though it mimics lofty mottos.

67. धेनुर् बत्सस्य गोपस्य

The cow in a sense belongs to them all—to the calf, the cowherd, the owner, or the thief. But he really possesses it, who drinks the milk.

68. न वेदानां परिभवान्

Neither by neglecting the Veda, nor by cleverness, nor by artifice, can any one become really great. May you never entertain such thought.

69. यो हि तेजो यथाशक्ति

The Kshatriya, who shirks danger, and does not enter deep into the struggle, is but a thief (who enjoys what he has not a right to).

70. अस्तु वात्र फलं मा वा

What is *Duty* for man, is *Duty for man*. (It must be done). This is what Manu has said. It does not matter whether one succeeds or fails.

71. मुक्तसङ्गो अनहंवादी

Not importunate, nor egoistic, persevering and energetic, and unaffected by success or failure, such an actor is Satwika.

72. रागी कर्मफलप्रेप्सुः

Passionate, desirous of the fruit of action, greedy, harmful, impure, moved by joy and sorrow, such an actor is Rajasik.

73. अयुक्तः प्राकृतः स्तब्धः

Discordant, vulgar, sluggish, deceitful, malicious, indolent, despondent, and dilatory—these will mark out the Tamasa actor.

74. धृत्या यया धारयते

The force that holds together the separate units of consciousness, vital functions, and the senses, and maintains their unity, is Satwika tenacity.

75. यथा तु धर्मकामार्थान्

The perseverance that through different transactions, pursues Duty and pleasure, and is intent on gain is Rajasa persistence.

76. यया स्वप्नं भयं शोकं

The tendency that sticks to sleep, fear, grief, despair and vanity is Tamasa persistence.

77. अष्टौ पूर्वनिमित्तानि

These eight vices are sure indications, that the man is bringing ruin on himself—grief, fear, indetermination, fatalism, listlessness, indolence, perplexity and passion.

78. नौषधानि न मन्त्राश्च

Neither medicine, nor incantation, nor oblation, nor bead, can save a man from old age and death.

79. न शोकः शोचमानस्य

Grief does not abate by laments. For lamentation can not re-coup the loss.

80. यन्नु कार्यम् भवेत् कार्यम्

Perform such action as is required in the circumstances. Grief that destroys activity, is one's enemy.

81. शोकस्थानसहस्राणि

There are a thousand occasions for grief, and a hundred occasions for fear, on every day of our life. They overpower the fool, but not the wise man.

82. यद्धि भूतं भविष्यञ्च

Whatever now is, or may henceforth be, will one day come to nothing. If you realise this, you would not be inclined to vice, (which cannot bring you lasting good).

83. अधीता विधिबद् वेदाः

You have read the Veda, preserved the fire, and offered in many Yajnas. You have already done all that one desires to do. Why should you now be afraid of death?

84. अयुध्यमानः म्रियते

It is not that the non-combatant does not die. It is not that the combatant does not live. O Dhananjay, none can out-live his appointed hour.

85. अभूत्वा हि भवन्त्यर्था

New things come up. Old things die. Desire death in the right time. It is not that you would live for ever.

86. सुखं सांग्रामिको मृत्युः

For a Kṣatriya, death on the battle-field, is covetable. If killed, he goes to heaven. If he kills, he acquires glory.

87. संतोषो वै श्रियं हन्ति

Contentment is inimical to progress, and so is commiseration. So too lethargy and fear. Without exertion, none can become great.

88. उद्यच्छेद् एव न नमेत्

One should persist, and not yield. Exertion is prowess. Better to break, than to bend.

89. यश्च दिष्टपरो लोके

He who speaks of fate, and he who speaks of chance, both of them are cheats. Dependence on one's own exertion, is the right attitude.

90. काकतालीयवत् प्राप्तम्

If you were to come by a fortune, by a mere chance—capricious as the rhythm of the crow—still you will have to depend on your exertions, in order to carry the wealth home.

91. दैवमेवेह चेत् कर्ता

If fate would do everything, a man need not make any movements at all. Fate would then accomplish for him, his washing and eating, his sitting and rising.

92. ये शूरा ये च विक्रान्ता

Those who are bold and powerful, prudent and wise-tell me, do they ever wait for fate ?

93. ऐकगुण्यम् अनीहायाम्

Non-commencement is followed by only one result viz. failure. To commencement, both the results (success and failure) are possible.

94. नालसा प्राप्नुवन्त्यर्थान्

The indolent cannot achieve success, nor the weak, nor the passionate. Nor those who are afraid of the public, or those who choose to wait for ever.

95. आयुर् न सुलभं लब्ध्वा

Life is valuable. One should not while it away. He should try to advance, by means of right conduct.

96. सुखं दुःखान्तम् आलस्यम्

Laziness is pleasant at the time, but painful in the long run. Diligence is unpleasant in the beginning, but pleasant in consequences. Progress and promotion is the lot of the diligent, and not of the idle.

97. श्रुकार्यन् अप्य कुर्वीत

Do not put off till tomorrow, what you can do today. Do that even in the forenoon, what is to be done in the afternoon. Do whatever good you can, even today. Let not death forestall you.

98. मृत्युनाभ्यहतो लोकः

A man is prey to death. He is subject to senility. With every night, life grows shorter.

99. इदं कृतं इदम् कार्यम्

"This has been done, this is to be done, and this has been partly accomplished," just when a man is musing thus, he is carried away by the hands of death.

100. आरभेतैव कर्माणि

Tired and tired, one should recommence action, again and again. Fortune comes to him, who takes up, new and new enterprises.

101. यद् दुस्तरं यद् दुरापं

What is difficult to overcome, or difficult to obtain, or difficult to reach, or difficult to do—all that is available to discipline. Discipline does not fail.

102. क्रोधो हर्षश्च दर्पश्च

Whom anger, joy, vanity, shame, perplexity, or sensitiveness cannot deflect from his purpose, that man is really wise.

103. युक्तः कर्मफलं त्यक्त्वा

The harmonious abandons the fruit of action, and obtains permanent peace. The inharmonious, impelled by hedonism, looks for fruit and is entangled.

104. गतसङ्गस्य मुक्तस्य

But the man who is free from attachment and insistence, who acts from Reason, and does duty for the sake of duty, his action does not infect.

105. स्फटिकः प्रतिबिम्बेन

Just as a reflection does not leave any permanent mark on the mirror, so the consequence of any action does not leave any mark on the wise man.

106. सद्दयज्ञाः प्रजाः सृष्ट्वा

God created man, along with Duty, and said to him "You will flourish by this. This will achieve you success."

107. देवान् भावयतानेन

By the performance of Duty, you would entertain the angels, and they would entertain you in return. Thus by mutual help, you would attain the highest end.

108. इष्टान् भोगान् हि वो देवा

Strengthened by your sacrifice, the angels will confer benefit on you. One who enjoys those advantages (rights) without thinking of his duty, is no better than a thief.

109. यज्ञशिष्टाशिनः सन्तः

Those who enjoy only what is left to them after discharging their duty, are absolved from all sin. But they who cook for themselves alone, (without any thought for others)—their enjoyment is nothing but sin.

110. सुखदुःखे समे कृत्वा

Take, pleasure and pain, gain and loss, victory and defeat, to be equivalent. Then join the fight. You will then incur no sin.

CHAPTER VI

The Greatest Good of the Greatest Number.

1. किं कर्म किमकर्मेति

What is action, and what is not, is a difficult problem, even for the wise. I would therefore explain to you action, so that you may know and be saved.

2. कर्मणो ह्यपि बोद्धव्यम्

It is necessary to know what action is, and what mis-action is, as well as to know what is inaction. Intricate is the nature of action.

3. न हि कार्यम् अकार्यम् वा

What ought to be done, and what ought not, is difficult to ascertain. Subtle are the ways of Rectitude, diverse and numerous.

4. अन्ये सामं प्रशंसन्ति

Some praise quietude, and others exertion. Some again appreciate neither of them, while others appreciate both.

5. यज्ञमेके प्रशंसन्ति

Some praise duty and others praise renunciation. Some praise charity and others praise acquisition.

6. अपरे वचनैः पुण्यै

Others proceed to discourse on religious topics, about the various doctrines of men. But unable to ascertain the real truth, they are lost in a wild-goose-chase.

7. श्रुतेर् धर्म इति ह्येके

Very many people say that Duty is to be learnt from the Veda. I do not contest this, but I say that every thing could not be prescribed.

8. सदाचारो मतो धर्मः

According to some, Rectitude consists in following the conduct of the saint. But saint is he, whose conduct is saintly. Thus this is a definition in circle, and is therefore inconclusive. 'The conduct of the saint', does not explain.

9. न धर्मः परिपाठेन

Rectitude cannot be learnt, by mere reading of books. Different is the duty in normal, and different in abnormal circumstances.

10. यदा ते मोहकलिलं

When your Reason escapes the tangle of delusion, then you will be independent of learning from others—you will yourself know.

11. श्रुतिविप्रतिपन्ना ये

When your Reason, freed from the confusion of different theories, shall apply itself firmly to the solution, then you will know the secret of Karma-Yoga.

12. धर्मस्य विधय नैके

Various are the principles laid down by the sages, according to their own view-point. But self-control forms the basis of them all.

13. प्रवृत्तिं च निवृत्तिं च

That which discriminates, between the proper and the improper, between the right

and the wrong, between the beneficial and the injurious, and between bondage and liberation, that is the Satwika Reason.

14. यया धर्मं अधर्मं च

That which cannot properly distinguish between Rectitude and Turpitude, and as to what ought to be done, and what ought not, is Rajasika Reason.

15. अधर्मं धर्ममिति या

While that, which being enveloped, in darkness, sees contrary-wise, and takes the wrong to be the right, is Tamasa Reason.

16. यदा संरहते सर्वान्

When one withdraws within himself, just as the tortoise does his limbs, then his inner Light, forthwith shines within.

17. प्रज्ञा प्रतिष्ठा भूतानां

Conscience is the fundament of man; Conscience is his highest possession; Conscience is his 'summum bonum'; Conscience is heaven itself.

18. ध्रुवं ज्योतिर् निहितं

Moral Reason is a sure light placed in men. All the angels are of one accord and one mind, in pointing to Duty as the only God.

19. वैश्वानरस्य सुमतौ स्याम्

I seek to please Vaiśwa-nara, (Conscience, the universal, which is present in all men). He is the sole monarch of the whole world. Born in us, yet he holds sway over all. Conscience rivals the sun (in illumining the truth).

20. अहश्च कृष्णम् अहर् अर्जुनं च

There is both a ' white day ' and a ' dark day ' (Right and Wrong). They cover the whole of the known universe. But Conscience, the glorious king, like fire, can work its way through darkness.

21. यमो वैवस्वतो देवः

If you are in peace with the effulgent Divine controller—who sits in your heart, you have no need of going to the Gangā or to the Kurukshetra.

22. यदैतम् अनुपश्यति

When a man comes to know this Deity—his own Self—the Lord of the whole world, he does not go astray.

23. प्रज्ञाचक्षुर् यदा कामे

When a man (becomes Prajna-Caksu) has learnt to see with the Eye of Conscience, he realises the folly of hedonism. He gives up hedonism but sticks to Rectitude.

24. एकः शास्ता

I have got only one Ruler, and not a second. I refer to Him, who sits in the heart. By living in His tutorial presence, Śakra attained immortality amongst all.

25. सर्वस्य तु स्वका प्रज्ञा

Every one however appreciates his own Conscience. Every one considers himself to be wiser than others.

26. पुरुषे पुरुषे बुद्धिर्

Everybody entertains a different ideal. Every one is satisfied with his own Conscience.

27. तस्यैव तु मनुष्यस्य

But in course of time, the Conscience of the same man changes and there is a conflict.

28. अन्यया यौवने मर्त्यो

In the young age, a man is fond of some ideal, in the middle age of another, and in the old age of still another.

29. एकस्मिन्नेव पुरुषे

Even in the same man, now one, and now another, idea arises. He then finds that he did not know his mind, and turns to another object.

30. यस्मिन् सर्वानि भूतानि

Only for the man who knows, and sees the same Self in all the beings, there is no despondency and there is no delusion. He has realised the unity of the universe.

31. यदन्यैर् विहितं नेच्छेत्

Which, one does not wish that others should do to him, he also should not do that to others. His own self tells that it is undesirable.

32. अहिंसा परमो धर्मः

Equality is the great principle, and equality is the great discipline. Justice (Non-injury) is the great truth, and injustice is the *sine qua non* of vice.

33. मा हिंस्याः सर्वभूतानि

Do not injure anybody. Take up the attitude of equality. Justice is the great principle which is the source of Rectitude.

34. न विशेषेण गन्तव्यम्

One should not claim any special privileges or make any exception for himself, thinking "Oh, it is me." That is allied to dishonesty.

35. व्यसनं वा महाघोरम्

In the presence of a great danger, or when excess of power has turned his head, a man's reason becomes perverted.

36. गृहं क्षेत्राणि मित्राणि

"This is my home, my own land, these are my friends and this is my own country,"

such thoughts vitiate the judgment of the confused man.

37. परिमुष्णन्ति शास्त्राणि

These insincere men then begin to misinterpret the Scripture. They catch hold of the discrepancies in the subsidiary rules, and raise a false issue.

38. सर्वं जिह्मं मृत्युपदं

Crookedness is the path of ruin, and straightness is the path of virtue. This alone requires to be known. All other knowledge is useless.

39. ममेति च भवेत् मृत्युः

“ Mine ” is the gate-way to ruin; and “Not-mine” is the door to safety. Thus safety and ruin depend on one’s own self.

40. न हर्तव्यम् परधनं

One should not misappropriate another’s wealth. This is the ancient law. But some strong people think that this rule was devised by the weak (for their benefit).

41. यदा नियति दौर्बल्यम्

But when the cycle of weakness reaches them, they come to appreciate the wisdom of the rule. And no one, for ever, can continue to be strong or happy.

42. रमते निर्हरं स्तेनः

The thief is glad of king-less-ness, which gives him the opportunity to rob another's property. But when others rob him, he wants a king.

43. तदा तेषां स्पृहयते

Then he begins to praise them who are satisfied with their own lot. So you should not lean to crookedness.

44. दातव्यमित्ययं धर्मः

Charity has always been praised by the altruists. But the misers think that the miserable people prevailed upon to introduce this custom.

45. यदा नियति दौर्बल्यम्

But when the turn of poverty comes to them, they also begin to like the rule. And none for ever, can be happy or strong.

46. सर्वो विमृषते जन्तुः

Everybody, when he is in difficulty, appreciates the worth of Rectitude. But safe out of difficulty, he turns his back on the other world.

47. नैव नित्यं जयस्तान्

One does not always win, and one does not always lose. (There ought to be mutual co-operation, and reciprocity, which are expressions of equality of status) one must be prepared to invite others, and accept their invitation.

48. आर्जवेनैव गन्तव्यम्

One should proceed with straightness, and should not swerve in pursuit of pleasure. He should not make any exceptions. Exception and attachment are allied.

49. न हि दुश्चरितं किञ्चित्

One is apt to make little of the injuries that he inflicts on others. Only straightness can cure him of this. So one should adopt straightness (equity).

50. अनुस्मृत्य तु शस्त्राणि

There are sages who hunt the Scripture, in the hope that Truth would be there—would be there.

51. वेदवादान् अतिक्रम्य

Others again bid farewell to the Veda and the Aranyakas, and make search elsewhere. Their condition is similar to people taking off the birks of the plantain tree, in order to find out its pith.

52. नास्ति सत्यात् परो धर्मः

There is no virtue greater than consistency, and no vice worse than inconsistency. Rectitude is based on consistency. Inconsistency means the loss of Rectitude.

53. परिनिष्ठितकार्यो हि

The Scripture teaches the twice-born to act from a principle. Whatever else he may or may not do, the man of equity is the real Brahmin.

54. आत्मवत् सर्वभूतेषु

One who behaves to others, as he does with himself, pure, void of conceit and vanity, he is free.

55. कः कस्य चोपकुरुते

The talk of doing good to others, is all bosh. No one benefits another, no one gives to another, for their sake. All that a man does, he does for his own sake.

56. न ह्यात्मनः प्रियतरः

Nothing is dearer to one than his own self. Every one is fond of his self, every one is pleased with his self.

57. ईषद्व्यञ्ज दाराणां

If you happen to give any offence, even so little, to your wife or children, you will find, who is whose, and how and why.

58. न ह्ययं कस्यचित् कश्चित्

No one is friend of anybody else. No body else is his friend. A man is born alone and dies alone.

59. अहमेको न मे कश्चित्

I am alone. Nobody is mine, and I am nobody's. I do not know anybody whose I am, nor him who is mine.

60. न पुक्कसो न चाण्डालो

Not even a Pukkasa, not even a Chāndala, likes the annihilation of his own self. Every one is enamoured of his own self. What a clever show !

61. सन्तोषो वै स्वर्गसमः

Contentment is heavenly. Contentment is the greatest happiness. There is nothing superior to one's own contentment. It is an end in itself—not subservient to any other end.

62. आत्मानं असमाधाय

One who proceeds to help others, before helping himself, stands the chance of a violent relapse, and thereby of making himself the laughing stock of others.

63. स्वमर्थं यः परित्यज्य

One who forsakes his own task, and busies himself in advancing the cause of another, is false to his own self, in the delusion that he is serving a friend.

64. सर्वात्मनैव धर्मस्य

The sole aim of life is to uphold Rectitude by all means. There is no question of doing good, to others, nor of doing good to one's own self.

65. श्रेयान् स्वधर्मो विगुणः

One's own duty, even though it is not so exalted, is preferable to another's duty however elegant. Better to die in the discharge of one's own duty. The duty of one, is full of risk for another.

66. श्रुतं प्रज्ञानुगं यस्य

When the Social Conscience does not conflict with the Individual Conscience, and the Individual Conscience does not conflict with the Social, then alone the man has

arrived at the right point of view. This is the Aryan Path. (Rectitude lies at the point of intersection of the two Selves.)

67. सर्वभूतस्यमात्मानं

The Karma Yogin adopts the point of view of Equality of all, and sees himself in all, and all in himself.

68. एक एव चरेद् धर्मं

One should do Duty by himself. There can be no partnership in the moral life. One who sees this, and then proceeds to act in the loneliness of his own self, he neither loses, nor is lost.

69. यद् हिंसादि कृतं कर्म

Injury is to be avoided (not out of utilitarianism, but) because it debases the mentality. And mentality debased, degrades the man.

70. आत्मन्येवात्मनात्मानं

Just as you find a "Self," in your own "Self," why do you not similarly find a "Self," in another's self?

71. यावान् आत्मनि वेदात्मा

One who sees in others, the same self, as he sees in himself, and bears this in mind overcomes death.

72. योगयुक्तो विशुद्धात्मा

He who takes up the Karma Yoga, is self-purified and self-ruled, and has subdued the senses; one whose self is the self of all beings, is not affected by the deeds that he may do.

73. अहं त्वयि ममत्वं च मयि

In you, there is "I"; in me, there is "I"; in others as well, there is the same "I". The real hero is he, who has learnt to overlook the particular adjunct of this "I".

74. नाहं न तन्तुम् (Cf. 14-52).

I know not either the warp or the woof; I know not the web, that they, who enter into the battle of life, weave. Whose son I shall call myself? (I do not find anybody to call my own.) Even my father appears to me to be another and a stranger.

75. स इत् तन्तुम् (Cf. 14-53)

He knows the woof and he knows the warp (the Law of Life) and he can explain the Principle of Rectitude, he knows and upholds the law of Immortality, who proceeds looking on himself as another (*i. e.* without selfishness).

76. आत्मौपम्येन सर्वत्र

He who, by analogy with himself, ~~consi~~ders the pleasure and pain of everybody to be equal, he is the perfect Karma Yogin.

77. विद्याविनयसम्पन्ने

To a Catholic sage, a learned Brahmin, or a cow, an elephant, a dog, or an out-caste, all appear to be equal.

78. इहैव तैर् जितः सर्ग

Even here, on earth, they conquer the universe, who can realise the ideal of equality. Brahman is perfectly homogeneous. The equalists thus dwell in Brahman.

79. सुहृन्मित्रार्युदासीनः

The man who looks impartially, upon friends, equals, foes, strangers, neutrals, foreigners and relatives, as well upon the pious, as upon the impious, he excelleth.

80. प्रत्याख्याने च दाने च

Whether in refusal or in gift, in pleasure or in pain, in likes and dislikes, a man should take his own self, as the standard of Judgment.

81. यद् यद् इच्छन्ति तत् सर्वं

Whatever he desires, he likes to share with all. This is real Satwika conduct, as I tell you.

82. सर्वेषां यः सुहृन्नित्यं

One who is friendly to everybody, and desires the good of all in thought, word and deed, he really knows what Rectitude is.

83. पश्यैतम् लक्षणोद्देशम्

Establishment of the Unity of Mankind is the criterion of good and bad deeds. This seems to be the Divine Law.

84. सर्वस्तरतु दुर्गाणि

May every one conquer difficulties, may every one flourish. Let day and night be delightful to all, and also every corner of the earth.

85. मधु नो द्यावापृथिवी

May heaven and earth pour honey to all. May they be honey-showering, honey-milking, and honey-dropping. May they bestow on us, duty, wealth, divinity, great glory, food and strength.

86. लभन्ते ब्रह्मनिर्वाणं

Sages who work for the welfare of all beings, obtain peace in Brahman—those who overcome sin, rise above duality and control their self.

87. न हि सर्वहितः कश्चित्

But there is no rule which works out good to one and all. One profits by it, and another suffers.

88. येनैवान्वः स भवति

Its principle (that which makes it what it is) comes in conflict with others. That the laws do not affect all in the same way, is very patent.

89. विरोधिषु महानधः

In case of there being a conflict, one should weigh their value, and select that law which does not collide with another.

90. धर्मो यो वाधते धर्मः

..... The good that conflicts with another good, is no good. That which does not collide with another is really good.

91. गुरुलाघवमादाय

In deciding among the different goods, take into consideration their largeness or smallness, and adopt that which is greater.

92. नैकमिच्छेद् गणं हित्वा

When there is a choice a man should not benefit an individual only, if he can benefit a class. But if the worth of the individual is greater than that of all the rest, let him neglect the class.

93. त्यजेद् एकं युगस्यार्थे

Forsake one, for the sake of the family. Forsake the family, for the sake of the village. Forsake the village, for the sake of the country. But for the sake of Rectitude, forsake the whole world.

94. सर्वज्ञ सर्वभावज्ञ

For curing them of their communalism, Śukra (Spitama) laid down this rule to the an-iconists—Śukra, the Kāvya, who knew all sciences, knew all circumstances, and was the dread of all enemies.

95. एकं हत्वा यदि युगे

If by the death of an individual, the community may be saved, or if by the ruin of a family, the nation may be saved, then such slaughter does make any sin.

96. विनश्यमानं धर्मं हि

One who saves Rectitude from the hands of its murderer, does the right thing. He does not lose virtue thereby—crime (of impiety) counter-acts the crime (of slaughter).

97. स्वकर्मणा हतं हन्ति

He simply kills one who has already forfeited his life by his own deeds. The man who kills one who has reached the stage (of the outlaw), incurs no sin.

98. अहिंसा सकलो धर्मः

Non-violence is full Rectitude, but violence in the right cause is also right. I tell you truly, this is the principle that we take to be the Law of Life.

99. पितृन् पितामहान् भ्रातृन्

One who kills fathers and sires, brothers and preceptors, relatives and friends, when they persist in crime, does the right thing.

100. मनः करोति पुण्यानि

It is the motive, that determines whether an action is right or wrong. If the mind is rightly motivated, it is beyond the reach of virtue and vice.

101. एकोदरकृते व्याघ्रः

The tiger kills a large game for his own sake. Many other animals partake of the

remnants left by him. Does the tiger get the merit of charity ?

102. यस्य नाहंकृतो भावो

One who does not act from egoistic motive, does not incur the sin of murder, even if he kills the whole world. He is not committed.

103. ईश्वरेण वा भवेत् कर्ता

Either God is supreme, or man is. Either there is law, or this is a world of chances.

104. ईश्वरो नियुक्तो हि

If a man does the right or the wrong, being appointed by God, then the liability for the action is with God.

105. अज्ञापि पुरुषः कर्ता

If on the other hand, man is supreme in doing the right or the wrong, then (who will sit in judgment over him?) who is his lord? So he need not bother.

106. न तदस्ति न यत् सत्यं

There is nothing which is absolutely true and nothing which is absolutely false. It all depends on how one looks at.

107. लोकयात्रार्थमेवेदं

Laws exist for the protection of the Society. Non-violence (to the oppressors) is only another name for violence to the pious. Which is better—violence to the pious, or to the impious?

108. समानां श्रद्धानानां

Nothing should prevail with the man discharging his Duty—the equitable, faithful, self-controlled and wise man who does duty for the sake of duty.

109. न हिनस्ति नारयते

He who does duty, for the sake of duty, without any thought of gain, the sins of injury, mistake or violence, does not touch him.

110. त्यागवांश्च पुनः पापं

The man of renunciation can no more incur any sin—this is what the Veda says. He has got the right understanding, has taken the right path, and unites with Brahman.

111. बीजानि ह्यग्निदग्धानि

Just as fried grains do not germinate again, so the soul burnt by the fire of spiritual knowledge, does no longer suffer pain.

112. क्षीराद् उद्धृतम् आज्यम्

When butter has been churned out of milk, it does not mix with water again. Similarly the spiritual man does not get mixed up with the world—he does not identify himself with it.

113. एवं ज्ञात्वा कृतं कर्म

This is the point of view, that the aspirants of yore took, in doing their duty. Therefore do you also perform your duty, as did our fathers, and fore-fathers before them.

CHAPTER VII

The Moral Order

1. योग्यं योगस् त्वया प्रोक्तः

The Karma Yoga based on equality, that you have spoken about, O Madhusudana ; my mind being restless, I cannot understand the real position about it.

2. अद्वैधज्ञ पथि द्वैधै

One who does not know both sides of the question, is likely to be troubled with doubts, when the way divides.

3. धर्मो ह्यनीयान् वचनाद्

Rectitude and its reason is difficult to understand. One should supplement knowledge, by looking to the conduct of the saints. Then alone, he can hope to be right.

4. न विधिर् ग्रस्ते प्रज्ञां

Rules should not supercede Reason, on the other hand Reason may over-ride Rules. The man of Reason does not follow a rule, simply because it is the rule.

5. अमर्षाच्च शास्त्रसंमोहात्

On account of intolerance, obsession, or ignorance, even many learned men fail to take a comprehensive view of the Scripture.

6. सूक्ष्मा गतिर्हि धर्मस्य

Subtle are the ways of Rectitude,—various and diverse; truth sometimes becomes false-hood, and false-hood amounts to truth.

7. स एव धर्म सो अधर्म

The same action may be right for one, and it may be wrong for another. That depends on the actor, the action, the time and the place.

8. सूक्ष्मत्वात् न स विज्ञातुं

It has many guises, and on account of subtlety, it is difficult to know. Only by comparing usages, and analysing them, one may be able to find out.

9. कस्यचिद् दानयोगाद् हि

Sometimes the claim of truth is greater than that of charity, and sometimes the claim of charity is greater than of truth.

10. एवमेव महेश्वास

Similarly, O Great Archer, sometimes justice prevails over kind words, and sometimes kind words over justice.

11. अधर्मो यत्र धर्मरथ

Sometimes ir-rectitude puts on the appearance of rectitude, and sometimes rectitude looks like ir-rectitude. This has got to be discriminated.

12. सत्यस्य वचनं साधु

Truthfulness is a great virtue; there is nothing greater than truthfulness. It is however difficult to understand what is truth actually.

13. वाच्यार्था नियता सर्वे

All transactions depend on words—they are stated by words and understood from words. He who can steal words can steal everything.

14. भवेत् सत्यमवक्तव्यम्

Yet it is better not to speak the truth, and it is better to tell a lie, where truth amounts to false-hood and false-hood amounts to truth.

15. ये न्यायेन जिहीर्षन्त

Those who take recourse to causistry, in order to deny justice in reality, with them it is better to tell a lie. That would be truth in effect.

16. अधर्मे नात्र पश्यन्ति

Moral Philosophers do not hold it to be wrong, if a man escapes from the company of desperados, by making a false promise.

17. सत्यसम्प्रतिपत्यर्थे

A witness undertakes to state the facts. Therefore by mere silence also, (by withholding the truth) he becomes a liar.

18. तद् बद्धन् धर्मतो अर्थेषु

Similarly when a man speaks for the advancement of Rectitude, he commits no wrong, even though he deviates—that is Daiva speech.

19. दृश्यते धर्मरूपेण

An ignorant man is sometimes seen to practise adharma, in the belief that he is doing dharma. On the other hand a learned man may appear as doing irrectidue, though in fact, he is doing only what is right.

20. तादृशो बध्यते बालः

Fool that he is, he does that, in which the principle of truth is wanting. Only when he learns to discriminate between truth and falsehood, he can do the right.

21. सत्यस्य वचनं साधु

Truthfulness is the right thing. But it is difficult to know, what the truth is. I hold that truth consists in doing good to the world.

22. अनर्हते यद् ददाति

Some one gives to the un-worthy. Some one withholds from the worthy. Ignorance of the fitness of the recipient, makes charity also difficult to practise.

23. पापेभ्यः हि धनं दत्तं

Wealth given to villains, ultimately operates to bring trouble on the donor as well. One should not give anything to them, so far as he can help.

24. मैत्राः क्रूरानि कुर्वन्तो

Men, equitable at heart, doing seemingly cruel acts, go to heaven. While unjust men, doing outwardly gentle acts, go to perdition.

25. अथ चेद् अवधो धर्मः

Does virtue consist in non-violence at all cost ? Then what is vice ? Murderers would not be punished, and disorganisation of society would follow.

26. अहिंसा सकलो धर्मः

Non-violence is the perfection of Rectitude but benevolent violence is also right. I tell you truly, this is the principle that the truthful adopt.

27. अथर्वाङ्गिरसी ह्येषा

This is the direction of the Atharva-Angirasa Veda—the best of the Veda. One desirous of welfare, should carry it out; without any hesitation.

28. कारणात् धर्ममन्विच्छेद्

One should try to ascertain the rationale of right conduct; he should not merely follow the custom. By following the custom blindly, he fails to grasp the spirit.

29. न हि वैक्लव्य संसृष्टम्

If you were to stick to such philanthropy, as brings on impotency, you will fail to acquire the merit of good government.

30. आकुलानि च शास्त्राणि

I have studied the Scripture thoroughly and have reflected over it. What the decision of the Veda is, I am well aware.

31. त्वं तु केवलमन्वज

Engaged in the career of a warrior, you know only the letter of the Veda. You are not competent to make the right interpretation of the intention of the Veda.

32. यः कश्चिन् न्याय्य आचार

All that is just, is the precept of the Śāstra, and whatever is unjust, is contrary to the Śāstra. This is my view of the matter.

33. पुमान् वेदश्च यज्ञश्च

Man, Scripture and Duty, are what they are, only so long as they take their stand on justice; the unjust man serves nobody—neither himself nor others.

34. यस्तु सर्वाणि भूतानि

One who sees, others in himself, and himself in others, does not deviate from Rectitude.

35. एको अपि वेदविद् धर्म

Thus the course of action approved by even a single Veda-knower is preferable to that practised by a thousand fools.

36. नेत्रहीनो यथा ह्येक

Just as a man, destitute of eye-sight, comes across difficulties at every step on the way, so does a man destitute of knowledge. Thus the learned man is superior to the ignorant.

37. भूतानां प्राणिनः श्रेष्ठाः

Amongst creatures, animals are the best, and amongst animals, those that have brains. Amongst brainy animals, man is the best, and amongst men, a Brahmin.

38. ब्राह्मणेषु तु विद्वांसो

Amongst the Brahmins, those who are learned are the best, and amongst the learned those who are wise. Amongst the wise, the active are the best, and amongst the active, those whose action is Godward.

39. एवं एतं नरश्रेष्ठ

Proceeding thus, a man rejects the smaller merit and acquires the greater one.

40. त्वध्यैबैतत् महाप्राज्ञ

The standard of Moral Judgment is in you always. There is nothing occult about it. It is the same standard which teaches you to select the better of the alternatives in your every-day life—

41. सत्त्वं रजस् तम इति

Satwa, Rajas, and Tamas are the three qualities, that keep the Eternal Soul fastened to the body.

42. तत्र सत्त्वं निर्मलत्वात्

Of them, Satwa is free from grossness and is therefore, luminous and harmonious. It brings a man knowledge and bliss.

43. रजो रागात्मकं विद्धि

Rajas is made up of desires. It is full of impulse and zealotry. It impells men to action.

44. तमस्त्वज्ञानजं विद्धि

Tamas is born of ignorance. It operates to delude everybody. Error, indolence and sloth result from it.

45. न तदस्ति पृथिव्यां वा

There is not, either on earth, or among the angels in heaven, any entity which is free from these three Guṇas.

46. नैव त्यागी न सन्तुष्टो

There is not anybody, who at times is not self-denying, or contented, or happy or healthy. There is none who is not active, or inactive, or delinquent by turns.

47. अजामेकां लोहितः शुक्ल

The unborn one, which is striped in three colours, black, red and white, brings all creatures into existence. One Entity lies by it, and is affected by it. The other Entity is beyond its influence.

48. या ते धामानि परमानि

Teach about Thy highest, lowest and mid-most nature, O Viswakarman, teach Thy friends, O Swadhavan (Khuda-vand), O Lord. Exalted, Thyself come to our worship.

49. सत्त्वं सुखे सञ्जयति

Satwa is calculated to bring happiness, and Rajas to bring activity. Tamas operates to shroud the intellect, and to cause blunder.

50. रजस्तमश्चाभिभूय

Some times Satwa gets the better of Rajas and Tamas; sometimes Rajas overcomes Tamas and Satwa, while at other times Tamas overpowers both Satwa and Rajas.

51. नियम्यते तमो यत्र

When Tamas is brought under control, Rajas flourishes. And if Rajas is brought under control, Satwa flourishes.

52. सर्वद्वारेषु देहेस्मिन्

When the wisdom-light streams forth, from all the gates of the body, then it is an indication that Satwa is increasing.

53. लोभः प्रवृत्तिरारम्भः

When Rajas increases, greed, attempt, exertion, restlessness and desire, come into play.

54. अप्रकाशो अप्रवृत्तिश्च

Darkness, stagnation, blunder, and delusion,—these accompany the increase of Tamas.

55. कर्मणः सुकृतस्याहुः

The result of Satwika action is harmony ; that of Rajasa action is grief ; and that of Tamasa action is ignorance.

56. सत्त्वात् संजायते ज्ञानं

Knowledge grows out of Satwa, and temptation out of Rajas. Blunder, delusion and ignorance are the products of Tamas.

57. ऊर्ध्वं गच्छन्ति सत्त्वस्था

The Satwika people rise upwards, and the vile Tamasa people go downwards. The Rajasa people remain stationary.

58. द्वौ भूतसर्गौ लोकेऽस्मिन्

There are two classes of men in this world,—the Daiva and the Danava. Hear me at greater length about this Daiva people, as well as about the Danava.

59. अभयं सत्त्वसंशुद्धिः

Fearlessness, purity, knowledge, love for Yoga, charity, self-control, duty, study of the Scripture, discipline, and straightness;

60. अहिंसा सत्यमक्रोधः

Equity, truthfulness, calmness, self-denial, peacefulness, magnanimity, kindness, uncovetedness, mildness, modesty, steadiness;

61. तेजः क्षमा धृतिः शौचम्

Vigour, forgiveness, fortitude, purity, friendliness, humility—these are the virtues of the Daiva man.

62. दम्भो दर्पो अभिमानश्च

Boast, arrogance, conceit, anger, harshness, and ignorance are the vices of the Danava man.

63. दैवी सम्पद् विमोक्षाय

The Daiva qualities bring about liberation and the Danava qualities cause bondage. You are born with Daiva virtues, and you need not grieve.

64. उदारमेव विद्वांसो

The wise have said that Rectitude consists in choosing the better alternative. Always choose the better, without yielding to the lower.

65. प्रभवार्थाय भूतानां

Rectitude is meant for the progress of the Society. That which makes for progress is right.

66. अलब्धं चैव लिखेत

Acquire the unacquired. Save what has been acquired. Increase what is saved. And thus increased, give it to the right person.

67. उत्सवाद् उत्सवं यान्ति

From joy to greater joy, from glory to greater glory, and from happiness to greater happiness, rises the rich good man, faithful and continent.

68. दुर्मिक्षाद् दुर्मिक्षं यान्ति

From want to greater want, from trouble to greater trouble, and from indignity to

greater indignity, goes down the despicable poor man.

69. दुराचारः क्षीणबलः

The poor weak man is doomed. Oppressed and insulted, he drags on a wretched existence.

70. अन्तं धीरा निषेवन्ते

Wise men prefer extremes (either the best or the worst)—great victory or great defeat. It is only the mediocres, that are satisfied with a compromise.

71. सुपुरा वै कुनदिका

It does not take much water to fill up a creek. 'The paw of a mouse is easy to fill. The unmanly man is satisfied with what little he can get.

72. सर्वैरपि गुणैर्युक्तो

What do his other qualities avail him, if a man has got no strength? All other qualities depend for their value, on the existence of prowess.

73. न ऋतेन न दानेन

Neither by learning, nor by gift, nor by quietude, nor by sacrifice, nor by retreat, you can keep the empire in order.

74. अलातं तिन्दुरुस्यैव

It is better that you should flare up, even if it be for a moment, like the flame of the Tinduka fuel. It is no good, smouldering for an age, surrounded by smoke, like the fire of the chaff.

75. युद्धाय क्षत्रियः सृष्टः

The Kṣatriya is born for fight—whether there be victory or defeat. Killing or killed, he reaches the proximity of Indra.

76. अन्धं तम इवेदं स्यात्

Dense darkness (a chaos) would be the result, and nothing would be settled, if Law would not be there, to discriminate between the right and the wrong.

77. राजदण्डभयादेके

It is only the fear of the King's law, that keeps many a man away from vice. Every

one is afraid of the punishment. Rare is the man who is good by nature (in whom the love of justice, is not fear of injustice.)

78. दण्डः शास्ति प्रजाः सर्वाः

Law rules the people, and protects them. It is wide awake to keep them safe, when they are sleeping. The State is a moral institution.

79. यस्मिन् यथा वर्तते

One should be paid back in the same coin. Straight conduct should be met by straight conduct, and artifice by artifice—that is the rule for success.

80. गृध्रदृष्टिर् वकालीनः -

Keen-eyed like the vulture, silent like the heron, tenacious like the dog, bold like the lion, careful like the crow, and nimble like the serpent—this is the type of man that succeeds.

81. उपायान् प्रब्रवीम्येतान्

These are only methods of dealing with the wily. They would be deceit if practised

on the honest man. (They are to be adopted as policy, and not as principle). The man who tries to control the horse, without the use of reins, does not succeed.

82. वनस्पतेर् अपक्कानि

One who plucks the fruits before they are ripe, does not get the pulp, and only kills the seed.

83. न हि खल्वनुपायेन

Prowess (alone) does not succeed, without the right process. By tearing the udder of the cow, one does not get any milk.

84. यावद् रथपथस्तावद्

So long as the road is broad, one may proceed by car, but when the road narrows down, he has to walk on foot—if he means to proceed at all.

85. नावं न शक्यमारुह्य

One cannot traverse ground on a boat, and one cannot move on water in a car.

86. दृश्यते तलवद्ब्योम

The sky looks like a vault, and the glow-worm looks like fire. Yet there is no vault

in the sky, and there is no fire in the glow-worm.

87. तस्मात् प्रत्यक्षदृष्टो अपि

So one should not believe in the apparent, but should scrutinise. When facts are believed after scrutiny, one does not find himself deceived.

88. यो अरिणा सह सन्धाय

One who does not keep any watch on the movements of the enemy, is like a man who sleeps on the branch of a tree. He wakes up only to find himself fallen on the ground.

89. विष्वगलोपः प्रवर्तेत

Every institution would come to ruin, and all limits (rights) would be transgressed, people would not be able to call anything as their own property, if Law would not protect.

90. यस्याभावेन भूतानां

Danda or Law (administration), whose disappearance causes the disappearance of everything else, is the Duty of the Ksatriya, and not asceticism.

91. यं त्वियं धर्ममित्याहुर्

What is known as virtue, flows from wealth. His virtue shrinks, who robs himself of his wealth.

92. यत्र नैवाद्य न प्रातर

When there are no provisions even for the day, not to speak of the morrow, such poverty is death by inches.

93. कर्षणार्थो हि यो धर्मो

What operates to enfeeble one, and his friends, that is not Rectitude, that is want of Rectitude.

94. कृतघ्नं च धनसंहारं

One who stifles the desire for acquisition, and is satisfied with a little, kills the embryo (that might grow to be a man).

95. सहाय बन्धना ह्यर्थाः

For securing allies, wealth is necessary; and for securing wealth, allies are necessary. They are dependent on each other mutually.

96. यो ह्यनाढ्यः स पतितः

One who is poor is helpless. That which is small is insignificant. Just as the smoke follows the wind, so does Rectitude follow power.

97. महच्च फलवेषम्यं

That different works lead to different results, should be noted. Some one draws the litter, and another rides on it—the result of their different preparations.

98. समौ चिद् हस्तौ

The two hands look alike, but their power is different. Two calves appear similar, but draw different quantity of milk. Even twins are not equal in their ability. Two equal kinsmen are not equally liberal.

99. यः कुशार्थः कुशगवः

He is really poor, who has little wealth, and few cattle, few servants and few guests; and not he whose stature is small.

100. परपाकेषु यं अश्नन्ति

One who chooses to live on others, and he who cooks food for himself alone, or one who, in his ennui, takes more food than is necessary, are equally misguided.

101. मोघमन्नं विन्दते

The wealth that the miser possesses is useless. It is the death of his real self. He does not support a friend or an ally. One who eats by himself, eats sin.

102. धारणात् धर्ममित्याहुर्

Dharma is dharma, because it upholds. It upholds the society. That which operates to sustain is Rectitude.

103. नो चेद् धर्तव्यमन्यस्य

Unless he means to support others, what is the good of one's practising Rectitude? This is the decision arrived at by the sages in the Veda.

104. शक्यम् तु मौनमास्थाय

To resort to Quietism, and support one's own self alone, is travesty of Rectitude.

That is the way to death, and not the way to life.

105. औदकाः सृष्टयश्चैव

Even the fish of the water, or the beasts of the forest would attain perfection if self-preservation was the goal of life. They have to support themselves, and none else.

106. अपि युक्तानि धर्माणि

Let various people take various acts as Duty, but the upkeep of the society is the essence of Rectitude.

107. असाधुभ्यो अर्थमादाय

One who levies wealth from the dishonest, and passes it on to the honest, making himself the medium of its transmission, knows all about Rectitude.

108. सर्वारम्भान् समुत्सृज्य

How could you think of giving up all enterprises, and live the life of an impotent beggar, bereft of all grace and bereft of all property ?

109. वित्तानि धर्मलब्धानि

One who acquires wealth by right means, and spends it all, for right purposes, realises his self and is the real sacrificer.

110. स त्वां द्रव्यमयो यजस्

A sacrifice like that, is now your turn to perform. It is to be performed by the accumulation and distribution of as much wealth as possible. If you refuse to do it, you would commit the sin of a whole people.

CHAPTER VIII

The Higher Self

1. परं भूयः प्रवक्ष्यामि

I shall now tell you the truth of all truths. The sages of yore knew this, and thereby reached the goal.

2. यज् ज्ञात्वा न पुनर्मोहम्

Which, when known, will dispell all doubts for ever, and which will enable you to see all beings in your own Self, as well as in Me.

3. द्वाविमौ पुरुषौ लोके

There are, in men, two Selves—the Fleeting (Lower) and the Enduring (Higher) Self. The Fleeting one is apparent to all. The Real Self is subtle.

4. उत्तमः पुरुषस्त्वन्यः

The Highest Self is other than the Higher Self. He is called the Supreme Self. He, the Eternal Lord, pervades the three worlds, and sustains them all.

5. यस्मात् क्षरम् अतीतो

Since I transcend both the Lower Self and the Higher Self, I am known as the Highest Self, in the Veda as well as in secular literature.

6. यो मामेवमसंमृदो

He who undeluded knows me thus, as the Highest Self, knows the whole truth, and serves Me in whatever he does.

7. ऋषिभिर् बहुधा गीतं

Chanted by the Rishis, often and again, in various metres, and also established logically in the reasoning of the Brahma-Sutra.

8. तद्विद्धि प्रणिपातेन

Learn that, by reverence, obedience and queries. Learned savants would explain it to you.

9. पापं कृत्वाभिमन्यते

On committing a sin, a person thinks that he was not "himself" then. That the learned men consider to be the Real Self.

10. तद्बुद्धयस् तदात्मानः

Thinking of that, merged in that, fixed on that, and devoted to that, their sins are washed away, and they have not to return any more.

11. यदहङ्कारमाश्रित्य

That impelled by Ahankara (Lower Self) you think that you would not fight, it is a futile resolution. Your own Nature (Higher Self) will urge you on.

12. स्वभावजेन कौन्तेय

Though you think of avoiding it, in a fit of delusion, you will have to do this your own duty, inspite of yourself, appointed to it as you are, by your Higher Nature.

13. न स स्वो दक्षो

It was not *my* act, O Varuna, it was a lapse. It was due to wine, or emotion, or gambling or forgetfulness. The stronger force gets the upper hand for the time being. Even in dream, one is tempted to sin.

14. द्वा सुपर्णा

There are two birds—friends and allies—of beautiful plumes. They dwell on the same tree. One of them tastes its sweet fruit, the other, who does not eat, radiates light.

15. समाने वृक्षे पुरुषो

Though seated on the same tree, one of the Selves suffers, on account of its supposed dependence (on the fruit). But when it sees the other one, lordly in its own glory, and delightful, it also shakes off its own grief.

16. अपाङ् प्राङ् एति

The Immortal One (Higher Self) lives in the same abode with the Mortal (Lower Self). It moves forwards and backwards, in the lead of its will. Two different entities thus move together ceaselessly. People see only one of them (Lower Self) but not the other.

17. अणोरणीयान्

Smaller than the small (in visibility), greater than the great (in power), the Self is seated in the heart of men. The grief-

less man, who has no duty left to be performed, sees Him—sees the glory of the Self, by the grace of God.

18. श्रवणायापि बहुभिर्

Many do not have the opportunity to hear of it. Many others hear, but do not understand. He who can instruct about it is rare; and he who can understand is fortunate. Rare is disciple instructed by the proficient.

19. तम् दुर्दर्शम् गूढम्

He sits inmost, and is visible with difficulty. The ancient one is seated in the cave, is hidden in the heart. By the Yoga of the Higher Self, one can see Him, and be rid of pleasure and pain.

20. पुरुषान्न परं किञ्चित्

There is nothing superior to the Self. He is the peak, and he is the highest goal. He is hidden in everybody, out of vision.

21. गुणैर्यस्त्वयैर् युक्तः

If a man has nothing of the higher quality in his constitution, how could he appreciate the higher? Since man can appreciate

higher things, it may be inferred that he has something of the higher in him.

22. विद्म चैव न वा विद्म

Perhaps we know it, perhaps we know not. It is hardly possible to know it—thinner than the edge of a razor, yet bigger than the mountain.

23. सूक्ष्मेण मनसा विद्म

We can feel Him by the Subtle Mind (mind brought to the highest pitch) but cannot explain in words. Mind can be perceived by the mind, and physical things by the eye.

24. सर्वात्मानं महात्मानं

He is the Great Soul—the Soul of all. Learned and wise Brahmins see Him clear as the smokeless fire.

25. दीपयन्ति महात्मानः

Great and wise men, who have subdued all desires, and resorted to study and meditation, inflame the spark of the Subtle Self, into a fire.

26. विधूमो इव सप्तार्चिर्

The Self may be seen in the self, clear as the smokeless fire, or the effulgent sun, or even as a flash of lightning.

27. प्रदीप्तेनैव दीपेन

As with a lighted lamp—one sees with the lamp of the mind. Seeing the Self, and seeing also, that it is not (the self of any particular person, and therefore not) a self in a sense, he is liberated.

28. ज्ञानदीपेन दीप्तेन

By the lamp of knowledge lighted, one sees the Self, in his self. See the Self in your self, and become self-less thereby.

29. अन्नं प्राणो मनो बुद्धिर्

Matter, Life, Consciousness, Introspection and Bliss—these are the five sheaths in which enveloped, the Self becomes particularised.

30. अन्वयव्यतिरेकाभ्याम्

By thinking of the Self, as joined to these sheaths, and also as dis-joined from them,

the essential nature of the Self can be understood leading to a knowledge of the Brahman.

31. यद् आत्मतत्त्वेन तु ब्रह्मतत्त्वम्

One can understand the nature of the Brahman, from the nature of the Self—just as one can understand the nature of all lamps, by seeing one lamp. When he knows the unborn, eternal, unaffected, divine Brahman, he is released from all bonds.

32. त्रिर् अस्य ता परमाः

Three are the supreme real aspects of Agni (Brahman)—(1) the Infinite, (2) the Finite and (3) the Infinite within the Finite—pure, white, lordly and radiant.

33. त्रितयीमपि तां मुक्त्वा

One who transcends this threefold divergence—sees one entity in all the three moods—he realises the Brahman in its entirety, made up of pure Existence, Consciousness, and Bliss, as stated in the Great Formula.

34. उर्ध्वमूलं अधःशाखं

The world is like an inverted Aśwattha plant,—having its root on the High and branches downward. Desires are the leaves of this tree. One who knows this fact, knows the import of the Veda.

35. अधश्चोर्ध्वं प्रसृताः

Downwards and upwards, spread the branches of the tree, nourished by the qualities. The sense-objects are its buds. Some stalks spread downward, the bonds of action in the world of men.

36. न रूपमस्येह

None can see its whole form, nor its beginning, nor its end, nor its foundation. If one can cut down this firm-rooted Aśwattha, with the sword of Detachment.

37. ततः पदं तत् परिमार्गितव्यम्

He can reach that station, wherefrom none need return. I take refuge in that Primal Person, who is the old source of all energy.

38. निर्मानमोहा

Without conceit and without delusion, and free from zealotry, living the life of the Higher Self, and victorious over desires, liberated from the pairs of pleasure and pain, wise men reach that eternal station.

39. न तद् भासयते सूर्यः

The light that illumines that station, is not from sun or moon or fire. That supreme abode, whence none returns is mine.

40. न तत्र सूर्यो भाति

Neither the sun, nor the moon, nor the stars shine there. Even electricity loses its splendour there, not to speak of the fire. Whatever light there is in the world, is the reflection of His light. All the universe shines in His glory.

41. इह चेद् अवेदीद्

If you know this, you know the truth. If you do not know this, you are lost. Seeing Him in beings, each and all, the wise men attain immortality, on leaving this world.

42. कृतं पिबन्तौ

Those two that constitute the Moral Order, in this good world of ours are, in the ultimate recess, two secret forces. All the Brahman-knowers, both the three-folders (Indians) and the five-folders (Iranians) call them Light and Shade.

43. महाप्रभावः पुरुषः

There is in the heart of men, a person of supreme power. Greatness and smallness meet in Him. He is lordly, eternal and glorious.

44. एवं हि यो वेद

One who knows the Lord, seated in the heart, the ancient Superman omnipresent, effulgent and shelter of all, that wise man lives in the super-intellectual world.

45. ज्योतिर् आत्मनि नान्यत्र

Light comes from one's own Self, and from nowhere else. It is the same light existent in everybody. Every one can see this Light, if he only restrains his senses.

46. तिलेषु तेलं

Like that of the oil in the sesame, of the butter in the curdle, of the current in the stream, and of fire in the fuel, the existence of Self in the self, may be detected by anybody who attempts to find with truth and discipline.

47. हिरण्ये परं कोषे

In the brightest recess, exists the pure whole Brahman. It is the whitest light—the light of all lights. Self-knowers see Him.

48. भिद्यते हृदयग्रन्थिश्

All the knots of the heart are unravelled, all the doubts are uprooted, all previous actions cease to pre-determine, when He, the highest of all, is seen.

49. यतो वाचो निवर्तन्ते

When one has known the bliss of the Brahman, whom speech and thought fail to reach, he is no longer afraid of anything.

50. न सन्देहो तिष्ठति रूपमस्य

His form is not visible. None can see Him with his eyes. The wise man knows Him by the heart. He who knows this becomes immortal.

51. अन्तःस्थञ्च बहिष्ठञ्च

Only the wise know that He is both inside and outside, and that He is the source of Duty and Divinity. Knowing this, the twice-born become super-men.

52. नायमात्मा बलहीनेन

The Self is not attainable by the weak. Nor by one who is full of delusion, and free of discipline. The aspirant who strives with discipline, his Self enters the abode of the Brahman.

53. सत्येन लभ्यस् तपसा

Self is attainable, by truth, by austerity, by knowledge and by discipline. He resides in the heart, bright and resplendant. The sages whose sins have died out, see Him.

54. ज्ञानमुत्पद्यते पुंसाम्

Knowledge makes its appearance in a man, when his sins have decayed. Just as a man sees himself in the mirror, after the dirt has been cleansed.

55. यथाम्भसि प्रसन्ने तु

Just as a man sees his image in water, if it is clear, so a man can grasp the knowable, if his senses are calm.

56. स एव लुलिते तस्मिन्

But if the same water is disturbed, the image cannot be seen. Similarly if the senses are perturbed, the knowable cannot be known.

57. इन्द्रियाणां तु सर्वेषाम्

One who is under the sway of his senses, loses sight of the ultimate goal, yields himself to the senses, and is lost.

58. उद्धरेद् आत्मनात्मानं

One should strengthen himself and should not enervate. Himself alone is his own friend, and himself is his enemy.

59. वन्धुरात्मात्मनस्तस्य

One who has vanquished his (lower) self, is the friend of himself. But one who has failed to subdue his (lower) self, is his own enemy.

60. ज्ञानेन निर्मलीकृत्य

Having purified the Reason by Knowledge, the mind by Reason, and the senses by the mind, he goes to the Eternal.

61. स सर्वदोषनिर्मुक्तः

Having freed himself from all vices, he sees the Supreme, by fixing the mind on the mind, and seeing himself in himself.

62. परं ब्रह्म परं सत्यं

The Supreme Brahman, the Highest Reality, manifesting in Existence, Consciousness and Bliss, inscrutable, infinite, and unknowable.

63. वेदाहमेतं पुरुषं महान्तं

I have seen this Great Person—I have seen Him bright as the sun, beyond the

mass of darkness. Only by knowing Him, man can transcend death. There is no other way for it.

64. सत्त्वात् परतरं नान्यत्

Wise men say that there is nothing superior to Satwa Guṇa. The Self may be known only by its impressions through Satwa Guṇa.

65. व्यक्तसत्त्वगुणस्त्वेवं

Satwa Guṇa alone may be known, but not the Self. Thus is it that the way of Rectitude is to be known (from Satwa Guṇa).

66. न शक्यम् अन्यथा गन्तुम्

It is not possible to know the Self, except by inference from its expression in the Satwa Guṇa. It is only in this way, that wise men know the Self.

67. यावद् द्रव्यगुणस्तावत्

So long as there is the oil of Satwa Guṇa, the flame of the Self goes on burning. But when the oil of Satwa Guṇa falls short, the flame also goes out.

68. न हि ज्ञानेन सदृशं

There is nothing in the world so valuable as knowledge (of the Self). He who has mastered Yoga, finds it, of himself, in due course.

69. श्रद्धावान् लभते ज्ञानं

The faithful one obtains knowledge, and he who has controlled his senses. And through knowledge, he gets the highest peace, forthwith.

70. अज्ञश्चाश्रद्धधानश्च

The ignorant and the faithless and the doubtful one is lost. Neither this world, nor that beyond, nor happiness is there for the doubting self.

71. जिज्ञासन्तो हि धर्मस्य

In the attempt to solve the problems of Rectitude, and the relevant doubts, nobody has come to the end.

72. न दृष्टपूर्वं प्रत्यक्षम्

No one has a direct knowledge of the world beyond. One should rely on the Veda and believe.

73. अग्राह्यम् चक्षुषा सूक्ष्मं

Invisible, subtle, unspeakable, the Self exists in all. It is the Self that determines the particular course of action of the individual.

74. अथापि च सहोत्पत्तिः

If the Soul is born with the body and dies with it, then the responsibility for a good or a bad life would cease.

75. यथा प्रतीपमादाय

Just as a man going in the darkness, with a lantern, sees only a few paces before him and proceeds, so the seeker of truth sees only a few steps before him in the light of the Satwa Guṇa, and moves on. None sees the final goal at once.

76. संशयं स तु कामात्मा

But the unsteady, fickle, foolish man is beset with doubts. He comes to a standstill by the weight of doubts. One who does not move, makes no progress.

77. क्रमशः सञ्चितशिखः

There is darkness ahead. Hold up the lamp of your Conscience carefully, and gain ground by adding up paces.

78. इन्द्रियाणि पराण्याहुर्

The senses are valuable, but the mind is greater than the senses. The Reason is greater than the mind. But what is greater than Reason, is He.

79. एवं बुद्धेः परं बुद्ध्वा

Knowing Him to be greater than Reason, and restraining the self by the Self, slay the obstinate enemy otherwise called Hedonism.

80. ईश्वरः सर्वभूतानां

God dwells in the heart of everybody, O Arjuna, and leads them to their destination, as the driver does the passengers on the car, without their knowing for themselves, the road that lies before.

81. तमेव शरणं गच्छ

Place in Him implicit reliance, and by His grace, you will get supreme peace and eternal rest.

82. तमेव धीरो विज्ञाय

The Brahmin should know Him, and make Him (God-ward-ness) the standard, by which to judge the value of all his actions. That alone is the supreme Law of life. All others are mere waste of words.

CHAPTER IX

Everyday Duties

1. भूय एव महाबाहो

As you seem to take interest, I shall tell you more. These good words are meant for your welfare.

2. अनाश्रितः कर्मफलं

One who goes on doing his duty, without looking to gain, he is the real Sanyasi, and he is the real Yogin ; and not the man who is without fire and without rites.

3. नियतस्य तु संन्यासः

The appointed Duty may not be forsaken. Its abandonment is the result of delusion. It is Tamasa.

4. ज्ञानमप्यपदिशं हि

Just as there is no via media in the matter of knowledge (an idea is either correct, or it is incorrect ; it cannot be both), similar is

the case with every act of commission or omission (either it is proper or it is improper; it cannot be both). This is what Zamadagni told to the Dualists, for the removal of their indecision.

5. अथ चेत् त्वमिमं धर्मं

Thus if you forsake this right warfare, you would be guilty of forsaking your duty and incur dishonour and sin.

6. जानन्नपि च यः पापं

For, if one, who is able, sees a crime being perpetrated before his eyes, and does not proceed to resist, he gets a share of the sin.

7. यद् इमानि हवींषीह

Freed from your control (that of the king) the villains would now proceed to devastate rituals. The sin will go to you.

8. इच्छयेह कृतं पापं

One who wilfully abstains to return, the benefit or the injury that he receives, incurs sin directly.

9. यद् अबध्ये बध्यमाने

That sin which a man commits by punishing the innocent, he also incurs by failing to punish the guilty.

10. यत्र धर्मो ह्यधर्मेण

When piety is overpowered by impiety, and truth by falsehood, in the presence of a committee, and the members thereof do not intervene, they go to ruin.

11. प्रतिषेद्धा हि पापस्य

If every one would rise to resist the commission of a crime, there would be few crimes in the world.

12. यस्मिन् क्षमा च क्रोधश्च

One who knows the proper use, of both pardon and retaliation, both reward and punishment, intimidation and encouragement, and also of both liberty and restraint, he knows what Rectitude is.

13. वाचा दण्डो ब्राह्मणानां

If he is a Brahmin, let him chastise with words, if he is a Kshatriya, he should inflict

physical punishment, if he is Vaisya he should impose a fine. The man who does not punish the criminal, is a Sudra.

14. अकार्याणां क्रियाणां च

Both of them, O Partha, are equally despicable, one who commits an improper act, and one who omits a proper one.

15. असूर्यो नाम ते लोकाः

The man who stifles his own Self (does not rise to the full stature of his moral growth) goes down to that world of dense darkness, where the sun does not shine.

16. प्रजापतिः प्रजाः सृष्ट्वा

God created men, and gave them their duty—a separate duty to each caste, according to its aptitude.

17. ब्राह्मणे वेदमग्न्यं तु

To the Brahmin, He assigned the duty of knowledge, to the Ksatriya, the duty of courage. To the Vaisya, He assigned skilfulness, and to the Sudra, the duty of assistance.

18. स्वे स्वे कर्मण्यभिरतः

Engaged in his own duty, every man reaches the goal. Let me tell you how every one can attain perfection, by the performance of his own duty.

19. यतः प्रवृत्तिर् भूतानां

By doing one's appointed duty, a man worships Him, who created action and is present in every act. The man does that, for which he was made and thus (realises himself and) reaches perfection.

20. तपोमूलमिदं सर्वं

Application lies at the beginning, application at the middle, and application at the end of all success that a man enjoys.

21. ब्राह्मणस्य तपो ज्ञानं

- The pursuit of a Brahmin is knowledge, that of a Ksatriya is protection, that of a Vaisya is trade, and that of a Sudra is service.

22. प्रकृतेर् गुणसंमूढाः

Due to the influence of the qualities of Nature, a man, naturally, feels inclined to act. The learned man should not unsettle the mind of the uneducated, out of this tendency.

23. श्रेयान् स्वधर्मो विगुणः

Better to do one's duty, though not so elegant, than to covet another's duty, however exalted. Doing the duty, fixed by his own situation, a man keeps himself safe from sin.

24. न बुद्धिभेदं जनयेद्

The wise man should not unsettle the mind of the unwise one, who is naturally inclined to act. On the other hand, himself doing, the Yogin should establish the dignity of every work.

25. यद्यदाचरति श्रेष्ठस्

Whatever a great man does, the others also do. The standard that he sets up, others follow.

26. तस्माच्छास्त्रं प्रमाणं ते

Thus the Sastra should be your guide, as to what you should and what not. You should look to the provision of the Scripture, and decide the course of your action (so that others may not, from your example, learn to disregard the Scripture.)

27. द्वे ब्रह्मणी वेदितव्यं

Two are the Brahmanas that require to be known, the Eternal Brahman, and the Scripture Brahman. It is only the knowledge of the Scripture, that leads to the knowledge of the Eternal.

28. ये शान्त्रविधिमुत्सृज्य

How is his action to be classified, O Krishna,—as good or bad, or indifferent. —he who does not follow the rules of the Scripture punctiliously, but offers worship with devotion.

29. शुचेर् अश्रद्धधानस्य

Angels gave equal value to the worship of a man, punctilious but not faithful, and of the man faithful, but not punctilious.

30. श्रोत्रियस्य कदर्यस्य

The angels gave their consideration to the matter and held, that the gift of an insincere, but orthodox sacrificer, and that of a sincere, but heterodox one, were equal in worth.

31. प्रजापतिस्तान् उवाच

The Lord told them that this was monstrous. The ritual of a sincere man is sanctified by faith. While that of the other man comes to nothing for want of faith.

32. धर्मस्य निष्ठा त्वाचारंस्

Yet manners are the basis of Rectitude. The Ideal expresses itself, through manners. Right Conduct, Veda, and Smriti, are the three sources of Rectitude.

33. शरीराज् जायते व्याधिर्

Just as the body acts on the mind, and the mind acts on the body, so does conduct re-act on character.

34. तेनाचारेण पूर्वेण

Thus customs always form the basis of Rectitude. Sages place importance on custom, as the first step to Rectitude.

35. येनास्य पितरो याता

Let him proceed by the way, whereby went his fathers and fore-fathers—the way of the men who succeeded. Adhering to that he does not come to grief.

36. प्रनष्टः शाश्वतो धर्मः

At the same time, it should be realised, that Rectitude is stifled to death, by the weight of customs. Even the Veda-knower, or the ascetic, or the strong man, cannot get rid of the force of habits.

37. ऋचो अक्षरे परमे

The words of the Veda form the station, wherein dwells the Lord. Those who miss Him, what does the Veda avail them? Those who know Him, know the Veda.

38. कामाद् अन्येच्छया चान्ये

Many are the people who follow the custom, merely in imitation, or because it is easier to do so, or from some other motive. Many a wicked man is found to conform to rules of the society.

39. अग्निहोत्रं त्रयी धर्मस्

Vedic rites, such as the preservation of the Fire, or adoption of the triple wand, or rubbing of ash on the body, Brihaspati has said to be the crafts of men devoid of intelligence and energy.

40. धर्मस्य हियमानस्य

Vulgar people in power, introduce, into the expressions of Rectitude, such modifications as ultimately ruin it altogether.

41. अज्ञातं कर्म कृत्वा च

The attempt to gain some occult results, procures a man, nothing but troubles. I believe in what can be tested, and not in the unseen.

42. प्रत्यक्षावधं धर्मायै

The enterprise of a Ksatriya, his Rectitude, is quite patent. He does not substitute for it self-torture of which the result is doubtful.

43. प्रत्यक्षं सुखभूयिष्ठं

The Ksatriya accepts only that as duty, which is manifest, is conducive to happiness,

is approved by his Inner Self, and brings about the good of all.

44. सहजं कर्म कोन्तेय

Even if the congenital duty of a man, does not appear to be quite free from defect, one would not be justified in abandoning that. There is no act which is free from fault, just as there is no fire which is free from smoke.

45. नैवातिपापं भक्षमानस्य

The sin of taking forbidden fruit is limited. To say that by drinking wine once only, a man brings an eternal damnation, is to indulge in Figures of Speech. Just as in other things, here also, the re-action is proportionate to the action. A single lapse does not counter-act all the previous good deeds.

46. सर्वकर्माण्यपि सदा

Whatever may be the action that a man does, if he does it for My sake, he obtains eternal and perfect peace.

47. अनुच्छेदाय लोकानां

For the continuity of the Society, and for the continuity of progress, the elders devised the division of Duty, on a four-fold basis.

48. ब्रह्मचारी गृहस्थश्च

The student, the house-holder, the public man, and the hermit—they represent the four stages of a man's life. One performing the duties of all the stages, attains perfection.

49. आहुताध्यायो गुरुकर्मस्वचोद्य

The student should take to regular study, and should not wait to be ordered in doing service to his tutor. He should rise from bed, the first of all, and go to bed, the last. He should be gentle, Self-controlled, persevering and alert. He should be well-grounded in the Scripture. Then is he a successful Brahmacharin.

50. धर्मागतं प्राप्य धनं यजेत

The house-holder should acquire wealth by lawful means, and perform rituals. He should spend in charity and entertain guests.

He should not take another's property, unless it is given to him. This is the code for the house-holder.

51. स्ववीर्यजीवि वृजिनात् निवृत्तो

One who lives by self-help, and has ceased from all vice, who does good to others and never injures anybody, such a public-worker cenobite living away from home, and freed from the anxieties of a family life, attains the goal.

52. अशिल्यजीवि गुणवांश्चैव

The hermit should not take to any profession. He should be efficient, self-controlled, and detached. He should not have any permanent abode. He should be nimble, but not given to too many activities. He should travel in different countries, by himself.

53. एकः पन्थाः ब्राह्मणानां

It is the different sections of the same road, that the Brahmin travels as a student, a house-holder, a cenobite or a hermit.

54. देवयाना हि पन्थानश्

These four stages belong to the Deva-Yana Path from afore. There is a unity of purpose in the different duties of the four stages.

55. अन्नाद् गृहस्था लोके अस्मिन्

The house-holder depends on the grain and so does the hermit. Life depends on food, and one who supplies food, saves life.

56. यथा मातरम् आश्रित्य

Just as all animals depend on their mother for their life, so do the other stages depend on the house-holder for their existence.

57. ब्राह्मणक्षत्रियविशां

The several duties of the Brahmin, the Ksatriya, the Vaisya and the Sudra, have been fixed according to qualities born of their own nature.

58. शमो दमस्तपः शौचं

Serenity, Self-restraint, austerity, purity, forgiveness and uprightness, wisdom, know-

ledge and faith are the natural duties of the Brahmin.

59. शौर्य तेजो धृतिर

Boldness, prowess, dexterity, courage in battle, generosity, lordliness, are the duties of the Ksatriya.

60. कृषिगोरक्षवाणिज्यं

Cultivation, cattle-rearing and trade, are the duties of the Vaisya. Service is the duty of the Sudra.

61. अदान्तो ब्राह्मणो असाधुः

A Brahmin without self-restraint is dishonest. The Ksatriya, if timid, is vile. The Vaisya who is in-efficient is blame-worthy, as also the Sudra who does not co-operate.

62. न कुलं वृत्तहीनस्य

It is not the birth, but the character, which counts. Even born low, the man of character is estimable.

63. कामः क्रोधः भयं लोभः

All of us are equally under the sway of pleasure, anger, fear, greed, grief, anxiety,

hunger and fatigue. What is the good of division into castes?

64. एवं बुद्ध्वा नरः सर्वे

When a man realises the inevitable equality of all men, and sees as well the inequality that is in them, all his doubts are set at rest.

65. यः स्थितः पुरुषः धर्मे

One who performs faithfully, the natural duties of a human being, as appointed by God, acquires the merit of doing the duty of all the A'sramas.

66. जात्या न क्षत्रियः पाक्तः

One need not be born a Ksatriya. Even in the society where the caste-distinction is inexistent, the Ksatriya exists. It is he, who comes to the relief of the weak.

67. पन्थानौ पितृयानश्च

Activity forms the basis of both the cults—the Pitri Yana and Deva Yana. I find activism to be excellent.

68. इज्याध्ययनदानानि

Piety finds expression in eight works viz. Ritual, Study of Scripture, Charity, Austerity, Truthfulness, Forgiveness, Self-control and Non-violence.

69. अत्र पूर्वश्चतुर्वर्गः

The first four active virtues are prominent in the Pitri Yana Path, and the last four passive virtues are prominent in the Deva Yana Path.

70. कर्मणैव हि संसिद्धिं

Janaka and others attained perfection, by following the Path of Activity. And Unity of Mankind ought to be the end that you should keep in your view.

71. सर्वभूतस्थितं यो मां

One who takes his stand on Unity, and feels my presence in every being, that Yogin lives in Me, whatever may be his mode of living.

72. समं पश्यन् हि सर्वत्र

For one, who sees God equally present in everybody, forbears to kill himself by himself, and thus reaches the highest goal.

73. सक्ताः कर्मण्यविद्वांसो

The wise detached man should go on doing his work in the same way, as an attached man does, with the idea of "the Unity of Mankind," as his goal.

74. समानो मन्त्रः समितिः समानी

May you have the same prayer and the same congregation, the same mind and the same heart. I invoke you to the same chant, and welcome you with the same gifts.

75. अध्ययनं ब्रह्मयज्ञः

Recitation of the Scripture is Brahma Yajna. Congregational prayer is Deva Yajna. Payment of the Church Rate is Pitri Yajna and Ceremonial Worship is Bhuta Yajna. Pilgrimage is Nri-Yajna,

76. आह्निकं पाक्षिकं चैव

These respectively are to be performed daily, fortnightly, monthly, six-monthly and annually—according to rule and according to ability.

77. पञ्चैतान् यो महायज्ञान्

One who does not omit them, so far as he can, does not incur the sins of unintentional mischief.

78. पञ्चयज्ञांस्तु यो मोहान्

But the house-holder, who through folly, omits them, succeeds neither in this nor in the other world.

79. यस्याग्निहोत्रम्

One whose house-hold life is devoid of fortnightly congregational prayers, or quarterly vows, equinoctial festivities, or entertainment of guests, one who does not perform the monthly homa, or the universal pilgrimage, or performs them unmethodically, he loses all the seven worlds.

80. चतुराश्रमधर्माश्च

The duties of all the four stages, and of all the four castes, all duties that are enjoined by the Veda, or by the Society, are found blended in the duty of the Ksatriya.

81. सर्वाण्येतानि कर्माणि

All other duties are subsidiary to that of the Ksatriya. If the duty of the Ksatriya is neglected, there will be oppression, all round.

82. देशधर्माश्च कौन्तेय

The king obtains the merit of all the four stages, protecting, as he does, all the laws of the country and the nation.

83. अल्पाश्रयान् अल्पफलान्

Moral Scientists hold the other stations to be of smaller merit and smaller consequence. The station of the Ksatriya is stated by them to be of great consequence and great scope.

84. सर्वे धर्माः राजधर्मप्रधानाः

Of all duties, the duty of the king is the greatest. He protects all classes. The

highest sacrifice is called forth in the discharge of his duty—and sacrifice is the greatest of virtues.

85. नोद्विग्नश्चरते धर्मे

The anxious cannot practise Rectitude, the insecure cannot take up any enterprise. The king gives security. Thus Manu has said that one king is equal to ten priests.

86. अत्र गाथा पुरा गीता

I would now repeat to you the verse that Zamadagni Bhargava uttered in praise of the king.

87. राजानं प्रथमं विन्देत्

A good king is the first necessity. Only then a man may think of wife or wealth. For without a king to protect them, where would be the wife, and where would be the wealth?

88. निर्बनो बध्यते व्याघ्रः

If the forest does not give protection, the tiger will be hunted out. If the tiger does not give protection, the forest will be cleared

up. So the tiger and the forest (the king and his people) should give mutual protection.

89. अनाढ्याश्चापि जीवन्ति

People there are, who are your superiors, equals, or inferiors, in intelligence and strength. People of all sorts are found living and even ruling.

90. न च त्वमिव शोचन्ति

But none of them is found bewailing like you. So you too, should not be dejected. What, are you not their equal, nay even superior in intelligence and energy ?

91. न हि कृत्स्नतमो धर्मः

An ideally perfect duty, it is not possible to have. So says the Veda. There is nothing which is absolutely good, and there is nothing which is absolutely bad.

92. अल्पं हि सारभूयिष्ठं

Even though small, do the act, if it is worthy. That is better. To do a thing is better than to leave it undone. There is none so abject as the inactive.

93. कृषिं साध्विति मन्यन्ते

Some say that cultivation is free from all faults, as there is no loss of life in it. But they fail to see that the drawn plough kills many a creature lying in the ground.

94. अन्यत्र राजन् हिंसायाः

There can be no living, except through some sort of violence; even for the anchorite, dwelling in the forest by himself.

95. जीवाः हि बहवः पार्थ

There are many germs in fruits and plants and many in water even. None can help doing violence to them.

96. उपविष्टाः शयानाश्च

Even in sitting and lying, a man kills many lives. One cannot put absolute stop to the taking of lives; he can only reduce the extent, by being careful.

97. न हि पश्यामि जीवन्तम्

I do not see any one living without violence. Animals live on animals—the stronger on the weak.

98. नकुलो मूषिकान् अस्ति

The mongoose lives on the mouse, and the civet on the mongoose. The wolf eats the civet, and the tiger eats the wolf.

99. तान् अस्ति पुरुषः सर्वान्

And all of them are eaten up by Time in its course. All the things, whether moveable or immoveable is the food of the Life-force.

100. हेतुमात्रमिदं तस्य

This is only a link in that great process. That one kills another, is only a stage in the manifestation of the Divine Will.

101. विधानं दैवविहितं

This is the divine order of things. There is no use in being depressed over it Kaunteya, you should reconcile yourself to your lot.

102. उदके बहवः प्राणाः

Many a germ lives in the water, on the ground, or in fruits. It is not that one does not kill them, even apart from the question of maintaining his life.

103. सूक्ष्मयोनीनि भूतानि

There are some small germs, so minute, that their existence may be known by inference only. Mere closing of the eye-lids is enough to kill many of them.

104. नाच्छित्त्वा परधर्माणि

Without giving pain to another, without doing a difficult task, without hurting like a fisher, one can hardly hope to make any progress.

105. यथा सृष्टां असि कौन्तेय

Kaunteya, conform to what you have been made for. That way lies your success. You are not the creator of action.

106. भूमिं भित्त्वौषधिं छित्त्वा

By digging the earth, and by cutting the herb, men perform rituals and go to heaven.

107. अनुयज्ञं जगत् सर्वं

Life is meant for the performance of Duty, and Duty is meant for success in Life. The undutiful does not succeed, either in this world, or in the other.

108. स्तेनो वा यदि वा पापः

Even a thief, or a rogue, or even the vilest wretch, is redeemed, so soon as he begins pursuit of duty.

109. ब्रह्मण्याधाय कर्माणि

He who proceeds to act, after placing all action in Brahman, and leaving off attachment, does not catch any sin, just as the lotus leaf does not catch water.

110. तस्माद् अज्ञानसम्भूतम्

Therefore, O Bharata, clear the doubts of your heart, with the sword of wisdom, begin Yoga, and stand up.

CHAPTER X

Submission to God

1. सर्वगुह्यतमं भूयः

I would now tell you the most secret truth. You are excessively dear to me, and so I would tell you, what is good for you.

2. मन्मना भव मद्भक्तो

Think of Me, love Me, sacrifice to Me, and prostrate to Me. By proceeding thus, devoted to Me, you would unite with Me.

3. सर्वधर्मान् परित्यज्य

Give up all questions of Duty. Take Me to be the only shelter. I shall save you from all sins. Do not despair.

4. भोक्तारं यज्ञतपसां

Know Me to be the enjoyer of Duty and Assiduity, the Lord of the Universe, and the Friend of all beings. You will then get peace.

5. नाहं प्रकाशः सर्वस्य

Hidden by the magic of Yoga, I am not manifest to all. The fools do not know Me, unborn and imperishable though I am.

6. यो मां पश्यति सर्वत्र

He, however, who sees Me in everything, and sees everything in Me, he never loses hold of Me, nor I lose hold of him.

7. न मां दुष्कृतिनो मूढाः

The wicked and the foolish people do not see me. They are the vilest of men. Their intelligence is overpowered by illusion. They take the view-point of the demons.

8. त्रिमिर गुणमयैर् भावैः

All the world is deluded, by the three qualities born of Nature. It does not look beyond, and see Me, the Eternal.

9. दैवी ह्येषा गुणमयी

The persistent illusion born of the three Energies, is God's decree. He only can cross this, who takes shelter in Me.

10. मनुष्याणां सहस्रेषु

Among a thousand men, scarcely one strives for perfection. And of those who strive, scarcely one can come to know Me truly.

11. यं स्मा पृच्छन्ति

He, the terrible, of whom they ask "where is He?" or some say "He is not," the wealth of the rebels, he can sweep away like a bird. Have faith in Him, for He, O Men, is Indra.

12. यो जात एव

Do you not know Him, who made this universe? Then again, He dwells in your heart. To some, He appears enwrap in a misty cloud; to others He is an object of conjecture only. In Him is the heart's rest. He it is, who utters the Moral Law.

13. न तं विदाथ

The Diety, who as soon as he came to be known, was found to be adorning men with the sense of Duty, He, before whose breath the two worlds tremble, and Who is the

24. अनन्याश्चिन्तयन्तो मां

For the sake of those men, who worship Me alone, thinking of no other, for them ever harmonious, I take upon Me, the task of bringing their progress and security.

25. जरामरणमोक्षाय

They, who refuged in Me, strive for liberation from birth and death, they know Brahman, the Higher Self, and Duty.

26. आलम्बस्याप्यनित्यत्वम्

The Imaged is limited. The Un-Imaged is mere blank. Iconism and an-iconism are both defective. How should one proceed to meditate?

27. अनन्यचेता सततं

He who constantly thinks of Me, not thinking ever of another, for him I am easy to reach, O Partha, for this ever-harmonised Yogin.

28. दिव्यो ह्यमूर्तः पुरुषः

The Divine Being is formless. He is unborn. He is within and without. He

transcends life and mind. He is pure. He is eternal and beyond.

29. अव्यक्तम् व्यक्तिमापन्नं

Ordinary people do not know my true Being, absolute and formless. They attribute to me manifestation, though I am disincarnate.

30. किमिदं ते विष्णो

What fault did you see in us, O Visnu, that you said "I would lie hidden"? From us, as we are, do not conceal your body; though with the congregationalists, you may do otherwise.

31. यो यो यां यां तनुं भक्तः

Whatever may be the Form, in which a devotee seeks to worship Me with faith, I verily make his that faith firm.

32. पत्रं पुष्पं फलं तोयं

He who offers to Me with reverence, a leaf, a flower, a fruit or some water, that I accept from the pious, offered with devotion as it is.

33. वीतरागभयक्रोधाः

Freed from desire, fear and anger, filled with Me, taking refuge in Me, purified by austerity and wisdom, many have entered into my being.

34. ये यथा मां प्रपद्यन्ते

In whichever way a man approaches Me, I welcome him therein. Whatever may be the Paths that men follow, all those paths, Oh Partha, are mine.

35. काङ्क्षन्तः कर्मणां सिद्धिं

Those who desire success and worship God for that purpose, quickly obtains worldly success.

36. ये अप्यन्यदेवताभक्ता

Even those who worship other gods with devotion, they also worship none but Me—only they do it in an incorrect way.

37. अहं हि सर्वज्ञानां

Myself alone is the enjoyer and lord of all sacrifices. They know Me not correctly, and therefore adopt a different procedure.

38. एको हि रुद्रो

Rudra is one. He has no second. He it is, who rules over the universe, through his power. He resides in every one. At the end of time, the Protector compresses the created universe into the seed.

39. हिरण्यगर्भः समवर्तताग्रे

In the beginning Hiranya-garbha alone existed. From the beginning He is the sole lord of the universe. He it is, who upholds the heaven and the earth. To whom else should we offer oblation?

40. स जायत प्रथमः पस्त्यासु

He sprang up as the first of all entities, at the source of cosmos, in the origin of creation. Footless and headless, both his ends concealing, He draws himself together in the station of strength.

41. स पर्यगाच्च शुक्रम्

He became manifest as the bright, the incorporeal, the unimpaired, the bodiless, the pure, and the sinless. He is seer, wise,

omnipresent, and self-existent. He has been, for all time, arranging things according to their worth.

42. अस्तन्नाद् द्याम्

Omniscient Asura, He propped the heavens. He set limits to the width of the universe. He sits there as the sovereign Lord of the whole universe.

43. विश्वतश् चक्षुः

He hath eyes on all sides, and mouth and arms and feet on all. He created the heaven and the earth, and held them between his arms as between wings.

44. रूपं रूपं प्रतिरूपो बभूव

In every figure He appears—it is His form, that we see in all. Indra moves about, assuming every form, as if by magic. He appears simultaneously in tens and hundreds of places, so many are his steeds.

45. समेत विश्वे वचसा

Come ye all, with words of praise, to the Lord of Heaven. He is the sole Lord of men,

and is transcendant. The Ancient one, He still inheres in all that is new. All the various separate roads lead to Him, the one.

46. इन्द्रं मित्रं बरुणं अग्निं

They give to Him various names—Indra, Mitra, Varuna or Agni. He is also called the brilliant Suparna. Entity is one. Sages name it variously as Indra, Yama, or Matariswan.

47. वि मे पुरुत्रा पतयन्ति कामाः

My thoughts turn to many, as I glance back to the ancient rituals (I know that many gods were worshipped by the many tribes). But before this fire burning, I shall tell you nothing but the truth—there is only one divinity in all the gods.

48. यान्ति देवव्रता देवान्

Those who worship the Devas, go to the Devas; those who worship the Pitars, go to the Pitars. By worshipping the demons, one reaches the demons, and by worshipping Me, one comes to Me.

49. इन्द्रावरुणा युवमध्वराय नो

Imaged and Un-imaged Diety (Indra and Varuna), grant to us, the common people, your great protection, for the sake of our sacrifices. Grant continued protection to him, who is devoted. May we conquer our enemies in fight.

50. सम्राड् अन्यः स्वराड् अन्य

One of you twain, is a universal Ruler (Emperor) and another the independent Ruler (Monarch). You are great and powerful. It is in your power and strength, that all the gods of heaven are powerful and strong.

51. वृत्राप्यन्यः सभिधेषु जिघ्रते

One of you twins, fight the (outward) enemy in battle, and another maintain character (by fighting the inward enemy). We call on you, Ye Mighty ones, with hymns of praise. Indra-Varuna, give us your protection.

52. शयुः परस्ताद्

Here is the child of two mothers (the Aryan race nurtured by two cultures, Indian and Iranian). He wanders unrestrained, the single youngling. They follow the Laws of Varuna, and his Friend (Indra). There is only one divinity in all the gods.

53. आ पश्चात् आ नास्त्या

Truthful Twins, come from behind, and come from before. Come from below and come from above. Come with wealth for all. Protect us evermore with security.

54. देवस् त्वष्टा सविता

Lord Twastar, the Omniform Creator, produces and sustains many a race. All the races equally belong to Him. There is only one divinity in the gods of them all.

55. तम् उ हृदि

Praise Him, who wields the bow and the arrow, and who is the lord of all relief. Adore Rudra, for the best peace of mind.

Serve with obedience Him, who is both Deva (imaged) and also the Asura (un-imaged).

56. अह्निं बिभर्षि सायकानि

Worthy one, thou carriest the bow and the arrow, and also a beautiful necklace of many colours. Worthy Lord, thou pitiest even the very low. None there is, greater than you, Oh Rudra.

57. कामैस्तैस् तैस् हृतज्ञानाः

Swayed by their various desires, they worship other gods, in different ways, suited to their own belief.

58. स तया श्रद्धया युक्तः

One prefers the worship of that god, in which he has faith. He gets the desires of his heart; only they are awarded by Me.

59. अन्तर्बत् तु फलं तेषां

But finite is the fruit that belongs to those men of small intelligence. For to the devas they go, who worship the devas, and to Me they go, who are devoted to Me.

60. यजन्ते सात्त्विका देवान्

The Satwika people worship the Deity. The Rajasa people worship giants and gnomes. The Tamasa people pray to ghosts and goblins.

61. त्रैविद्या मां सोमपाः

The people of the three-fold Veda, Soma-drinkers, purified from sin, worship Me, by rituals, for the sake of heaven. They acquire merit, go to heaven and enjoy the pleasures thereof.

62. ते तं भुक्त्वा स्वर्गलोकं विशालं

They enjoy the spacious heaven, until their merit is exhausted, when they return to this world of death. Those who rely on the Veda, for the sake of pleasure, obtain the transitory.

63. येषां त्वन्तगतं पापं

But those men of pure deeds, in whom sin is come to an end, they freed from the delusive pairs of opposites, worship Me, steadfast in vows.

64. चतुर्विधा भजन्ते मां

'There are four classes of good men, O Arjuna, who worship Me, the afflicted, the interested, the seeker and the wise.

65. तेषां ज्ञानी नित्ययुक्त

Of them, the wise one is the best devotee. He is ever-harmonised and one-pointed in his submission. I am very dear to him, and he is also very dear to Me.

66. उदारः सर्व एवैते

All of them are good, but I hold the wise one as my own. He, self-controlled, resorts to Me as the Highest End.

67. एवं सततयुक्ता ये

Now, tell me which of them is following the better path, he who ever-devoted adores you through love or he who resorts to the unmanifested Absolute (Akṣara).

68. मय्यावेश्य मनो ये मां

They, in my opinion, are following the best Yoga (Method), who fixing their mind in Me, and ever-devoted, worship Me with supreme faith.

69. ये त्वक्षरमनिर्देश्यम्

They who resort to the unmanifested Absolute, the omnipresent, the unthinkable, the inscrutable, the immutable and the eternal.

70. संनियम्येन्द्रियग्रामं

Restraining their senses, imbued with the idea of equality, engaged in the welfare of all—they also come to Me.

71. क्लेशोधिकतरस्तेषाम्

But the way of those who adhere to the Unmanifested is more difficult. For the Unmanifested is hard for the embodied to reach.

72. ये तु सर्वाणि कर्माणि

Those however (whether worshipping the Personal God or the Impersonal Absolute) who renouncing all actions in Me, and intent on Me, think of Me alone, with single-pointed attention.

73. तेषामहं समुद्धर्ता

These I speedily lift up, from the ocean of death and existence, O Partha, their minds being fixed on Me.

74. ज्ञानयज्ञेन चाप्यन्ये

Some take to the Jnana Yoga, and worship Me, as the One and the Manifold, and the Omnipresent.

75. ब्रह्मार्पणं ब्रह्महविः

To them, the oblation is Brahma, and the butter as well. They see the Brahma in the Fire, and also in the Sacrifice. Seeing the Brahma everywhere, they go to the Brahma.

76. ध्यानेनात्मनि पश्यन्ति

Some by meditation behold the Self, in the self, by the self. Others proceed by way of Sankhya (quietism) and others by way of Yoga (activism).

77. अन्ये त्वेवमजानन्तो

Others again have no judgment of their own. They do as they are told. These also cross beyond death, by following what they hear.

78. मय्येव मन आधत्स्व

Place thy mind in Me, into Me let thy reason enter. Then without doubt, thou shalt abide in Me, hereafter.

79. अथ चित्तं समाधातुम्

And if thou art not able to fix thy mind firmly on Me, then seek to reach Me, by means of perseverance.

80. अभ्यासेऽप्यसमर्थोसि

If perseverance also fails (to keep the mind fixed on Me) then take to doing action for My sake. Performing actions for My sake, you will reach the goal.

81. अथैतद् अप्यशक्तोसि

But if you are unable to do even this much, (if you are unable to work for my sake), then self-restrained, give up the fruit of all actions.

82. श्रेयो हि ज्ञानमभ्यासाच्च

Better indeed is wisdom than practice; than wisdom, meditation is better; than meditation, renunciation of the fruit of action; on renunciation, follows peace.

83. चेतसा सर्वकर्माणि

Renouncing mentally all actions in Me, intent on Me, resorting to the Yoga of discrimination, have thy thought ever on Me.

84. मच्चित्तः सर्वदुर्गाणि

Thinking on Me, thou shalt overcome all obstacles by My grace ; but if from egotism, thou wilt not listen, thou shalt be destroyed utterly.

85. यत् करोषि यद् अश्नासि

Whatever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou disciplinest, do all these, O Kaunteya, as an offering to Me.

86. शुभाशुभफलैरेवं

You will thereby be released from the bonds of action, yielding good and evil fruits. Proceeding by the method of renunciation, and released from all sin, you will unite unto Me.

87. पुरुषः स परः पार्थ

The Highest Self is accessible, O Partha, only to unswerving love—He who resides in everything, and in whom everything resides.

88. बहूनां जन्मनां अन्ते

It is after many a birth, that a man becomes wise, realises Me, and says "Vasudeva is all in all." Such a Mahatma is very rare.

89. यस्ता दैवेद्

For even of those angels and men, who are inclined to ignore Thee, and who ignore Thee—though others like us believe—even of them, Oh loving, wise, holy Lord Mazda, thou art the friend, protector and guide.

90. दिवो विष्ण उत वा पृथिव्या

Whether you be in heaven, or on earth, Oh Visnu, or in the skies, fill up our hands with your gift, O Great Lord, give from the right, and give from the left.

91. यो नः पिता जनिता

He who is our Father, our Creator, and our Protector, who knows all existing things, who alone is the sole Diety called by different names—all the world moves in His pursuit.

92. को नानाम वचसा

Who would praise the Holy Lord,—praise Him at dawn and dusk? Who is there who desires to be the friend and comrade of Indra? Who desires his brotherhood, for wisdom and peace?

93. य आपिर् नित्यः

'This one, Oh Varuna, is your own, and your dear friend,—yet he has sinned against you. It is not possible for the sinful to enter into you, Oh Holy Lord. Wise one, purify him, and show him favour—he prays.

94. अपश्यम् गोषाम्

I have seen the Lord Becoming (The Dynamic Absolute)—moving up all the roads, near and far. He holds within himself, all that is near, and all that is distant in the universe, and goes on rotating.

95. सततं कीर्तयन्तो मां

Praising Me always, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever harmonised.

96. पश्चात् पुरस्ताद्

Before, behind, above, below, may you, in your grace, protect us, Oh benevolent king. Save your friend, Oh Friend—eternal and immortal as you are, save this one who is mortal and perishable.

97. समोऽहं सर्वभूतेषु

The same am I to all beings. There is none hateful to Me, nor dear. They verily who worship Me with devotion, they are in Me, and also I am in them.

98. अपि चेत् सुदुराचारो

Even if the most sinful worships Me, with undivided heart, he too must be accounted righteous. For he has formed the right resolution.

99. क्षिप्रं भवति धर्मात्मा

Speedily he becomes righteous, and obtains eternal peace. Kaunteya, know it for certain, that my devotee does not perish.

100. मां हि पार्थ व्यपाश्रित्य

'They who take refuge with Me, O Partha, though they happen to be low-born—women, Vaisya, or Sudra—they also reach the highest goal.

101. किं पुनर् ब्राह्मणः पुण्या

How much rather then, holy Brahmanas, and devoted royal saints, do. 'This world is transient and joyless—so worship thou Me.

102. मन्मना भव मद्भक्तो

'I think of Me, love Me, worship Me, and surrender to Me. You shall then come to Me as sure. I pledge thee my troth; thou art dear to Me.

103. मयि सर्वाणि कर्माणि

In tune with the Higher Self, surrendering all actions to Me, freed from hope and egoism, and of mental fever cured, engage in battle.

CHAPTER XI

In All That Is Best

1. इमं विवस्वते योगं

This perfect Method (of Karma Yoga) I had explained to Vivaswan. Vivaswan told it to Manu, and Manu told it to Ikswaku.

2. एवं परम्पराप्राप्तम्

This, handed on down the line, the king-sages knew. In course of time, the knowledge of this Yoga became lost.

3. स एवायं मया तेऽद्य

I have told you to-day, the same old Yoga, the great secret, since you are my adorer and my friend.

4. अपरं भवतो जन्म

Later was thy birth, and earlier the birth of Vivaswan. How am I to understand that you told it earliest ?

5. बहूनि मे व्यतीतानि

Many are the births that I have left behind, and many have you. I know them all, but you do not.

6. अजो अपि सन्

Though beginningless and imperishable, and Lord of all beings, yet with the help of My Nature, and by dint of Maya, I take birth.

7. यदा यदा हि धर्मस्य

Whenever Rectitude decays, and vice flourishes, then I Myself come forth.

8. परित्राणाय साधूनां

For the protection of the good, and the destruction of the evil ones, and for consolidating Rectitude, I am born from age to age.

9. जन्म कर्म च मे दिव्यम्

He who knows truly this my divine birth and action, having abandoned the body he does not come to birth again.

10. न मे विदुः सुरगणः

Neither the angels, nor the sages, know my birth. I am earlier to all the angels and the sages.

11. वेदाहम् समतीतानि

I know the beings that are past, that are present, and that are yet to come; but none knows Me.

12. मया ततमिदं सर्वं

I am immanent in all the world. All beings are in Me, but I am not in them.

13. न च मत्स्थानि भूतानि

Yet the beings are not fixed in Me. Behold my divine Yoga, I am the origin of the beings and their support, and yet I am independent of them.

14. यथाऽऽकाशस्थितो नित्यं

Just as air, though situated in the space, yet moves freely about, so all the beings stay in Me, yet move freely.

15. मत्तः परतरं नान्यत्

There is nothing whatsoever, Dhananjaya, higher than I. All this is threaded on Me, as rows of pearls on a string.

16. यदादित्यगतं तेजः

That splendour of the sun, which illumines the whole world, that which is in the moon and in fire, that splendour know to be mine.

17. गामाविश्य च भूतानि

I occupy the earth, and keep and draw all objects to it by force ; I am the delicious juice in the plants which nourish them.

18. अहं वैश्वानरो भूत्वा

As the vital energy of all living beings, united with life-breath, I assimilate the four kinds of food.

19. सर्वस्य चाहं हृदि संनिविष्टः

And I am seated in the hearts of all. Memory and perception and their absence are due to Me. I am the purport of the whole of the Veda. I promulgated Veda, and Vedanta as well.

20. अहं ऋतुर् अहं यज्ञः

I am oblation and I am duty. I am the charm and I am the herb. I am mantra, and I am fire, and I am the sacrifice.

21. पितामहस्य जगतः

I am the Father of the Universe, the Mother, the Supporter, and the Grand-sire. I am the only object of knowledge, I am the Holy Om, and the Veda in Prose, Poetry and Song.

22. गतिभर्ता प्रभुः साक्षी

I am the Guide, the Supporter, the Lord, the Witness, the Abode, the Shelter and the Friend. I am the Origin, the Dissolution, the Foundation, the Structure and the Seed.

23. तपाम्यहमहं वर्ष

I give heat ; I send and withhold the rain. I am immortality and death, and I am being and not-being.

24. रसोऽहम् अप्सु कौन्तेय

I am the fluidity in water, and I am the radiance in sun and moon. In the Veda,

I am the moulding Om-Kara. I am sound in either, and virility in men.

25. पुण्यो गन्धः पृथिव्यां च

The pure fragrance of earths and the brilliance in fire am I; the life in all beings am I, and the assiduity in the ascetics.

26. बीजं मां सर्वभूतानां

Know Me, O Partha, as the eternal seed of all beings. I am the reason in the rational, and the boldness in the bold.

27. बलं बलवतां चाहं

I am the strength of the strong, devoid of desire and passion. In men I am desire, not contrary to duty.

28. ये चैव सात्त्विका भावा

The natures that are harmonious, active or slothful, these know as from Me. I am not in them, but they are in Me.

29. बुद्धिर् ज्ञानमसम्मोहः

Reason, wisdom, not-illusion, forgiveness, truth, self-restraint, peace, pleasure, pain, existence, non-existence, fear and boldness;

30. अहिंसा समता तुष्टिः

Non-violence, equanimity, contentment, austerity, charity, magnanimity, fastidiousness, are the various characteristics that proceed from Me.

31. महर्षयः सप्त पूर्वे

The seven sages and the four Manus were born of Me, out of my mind. All mankind grew out of them.

32. एतां विभूतिं योगं च

He who knows truly, this my power and procedure, he acquires unfailing Yoga (Method). There is no doubt about it.

33. परं ब्रह्म परं धाम

Thou art the supreme Absolute, the supreme Abode, the supreme Purity, Eternal Divine Man, primeval Diety, unborn and lordly.

34. आहुस्त्वाम् ऋषयः सर्वे

All the rishis have thus acclaimed Thee, as well as Narada, the divine saint. So did Asita, Devala and Vyasa; and now Thou thyself tellest it to Me.

35. सर्वमेतद् कृतं मन्ये

All this I know to be true, what you tell me, O Kesava. Neither the Devas, nor the Danavas, can comprehend thy manifestation.

36. स्वयमेवात्मनात्मानं

You alone know your own self, O Purusottama, Source of all, Lord of all, God of gods, Ruler of the world.

37. वक्तुमर्हस्यशेषेण

Deign to tell me, without reserve, all thy manifestations—the manifestation through which you exist pervading these worlds.

38. कथं विद्याम् अहं योगिं—

How may I know Thee, O Yogin, in my meditations? What are the aspects, in which you are to be thought of by me?

39. विस्तरेणात्मनो योगं

Tell me again in details, your manifestations and your methods, O Janardana. For me, there is no satiety in hearing thy life-giving words.

40. हन्त ते कथयिष्यामि

Well, I shall tell you my divine manifestations, in the main. There is no end of details about Mine.

41. अहमात्मा गुडाकेश

Gudakesa, I am the Self seated in the heart of all beings; I am the beginning, the middle, and the end of all beings.

42. आदित्यानाम् अहं विष्णुः

Of the Adityas, I am Visnu, and of radiances, the glorious sun. I am Marici among the Maruts; of the asterisms, I am the Moon.

43. वेदानां सामवेदो अस्मि

Of the Vedas, I am the Sama-Veda. I am Vasava of the devas. Of the senses, I am the mind. I am consciousness in animals.

44. रुद्राणां शङ्करश्चास्मि

In the Rudras, I am Sankara. In Yaksas and Raksas, I am Kuvera. In the Vasus, I am Pavaka; and among the mountains I am the Meru.

45. पुरोधसां च मुख्यं मां

Among the priests, know Me to be their chief Brihaspati. Of generals I am Skanda. Of lakes, I am the ocean.

46. महर्षीणां भृगुर् अहम्

Of the great sages, I am Bhrigu. In the speech, I am the single-syllabled Om. I am Japa-recitation among rituals, and the Himalaya among the mountains.

47. अश्वत्थः सर्ववृक्षाणां

In the trees, I am the Aswattha, and of the divine Rishis, Narada. Of the Gandharvas, I am Citra-ratha. And of the perfected sages, I am Kapila.

48. उच्चैःश्रवसमश्वानां

Uccai-sravas of the horses, know me to be nectar-born; Airavata of the elephants, and among men, the king.

49. आयुधानाम् अहं वज्रं

Of weapons, I am the thunder-bolt, of cows I am Kamadhuk. I am Kandarpa of the progenitors, of the serpents, Vasuki am I.

50. अनन्तश्चास्मि नागानां

I am Ananta among the serpents, and Varuna among the strong. I am Aryaman amongst the Pitars, and Yama among the controllers.

51. प्रह्लादश्चास्मि दैत्यानां

I am Prahlada among the Daityas ; of the calculators, I am Time. Of the beasts I am the lion, and among the birds Garuda.

52. पवनः पवतामस्मि

Of those that flow, I am the wind. Rama of the warriors am I ; I am Makara in the fishes ; of the rivers, Ganga am I.

53. सर्गाणाम् आदिरन्तश्च

Of creations, the beginning and the ending, and also the middle am I. Of the sciences, I am the Science of Self-knowledge. I am the logic in argument.

54. अक्षराणाम् अकारोऽस्मि

Of the letters "A" I am, and of the compounds the Dwanda. I am the everlasting Time, and the omnipresent Supporter.

55. मृत्युः सर्वहरश्चाहम्

An all-devouring Death am I, and the origin of all to come. And of feminine virtues, I am fame, grace, speech, memory, intelligence and fortitude.

56. बृहत्-साम तथा साम्नां

Of the songs, I am the big Saman, and of the metres, the Gayatri. Of the months, I am the Margasirsa; and of the seasons, the Spring.

57. द्यूतं छलयतामस्मि

I am the gambling of the cheats, and the splendour of splendid things. I am victory, I am determination and the strength of the strong.

58. दण्डो दमयतामस्मि

Of the rulers, I am the sceptre; among the victorious, I am politics; of the secrets, I am silence; I am knowledge in the learned.

59. वृष्णीनां वासुदेवो अस्मि

Of the Vrisnis, I am Vasudeva; and of the pandavas Dhananjaya. Of the sages, I am Vyasa; and of the poets, Usana, the bard.

60. अवजानन्ति मां मूढा

The fools disregard Me, when clad in the human form. They do not know My supreme nature, the great Lord of all beings.

61. मोघाशा मोघकर्माणः

Vain is their hope, and vain their deeds, and vain the judgment of these fools. They partake of the delusive nature of the devils and the demons.

62. महात्मानस्तु मां पार्थ

But the saintly ones, partaking of divine nature, worship Me, with unwavering mind, having known Me to be the imperishable source of beings.

63. नान्तो अस्ति मम दिव्यानां

There is no end of My divine manifestations, O Parantapa. I have told in brief. Vast is my display.

64. यद् यद् विभूतिमत् सत्त्वं

Whatsoever there is glorious, graceful or sublime, know every one of them to be the expression of my power and splendour,

65. यच्चापि सर्वभूतानां

And that which is the seed of all beings, that am I. Nor is there anything, moving or unmoving, that may exist, bereft of Me.

66. अथवा बहुनैतेन

Or, what is the good of telling all these details? Having pervaded the universe, with one fragment of Myself, I remain.

67. अदितिर् द्यौर्

Aditi is heaven, Aditi is sky—Aditi is father, mother and son. Aditi is all the angels, and all the men. Aditi is all that has been, and Aditi is all that ever will be.

CHAPTER XII

On Philosophy

1. प्रकृतिं पुरुषं चैव

About Nature and Soul, O Kesava, about Matter and Mind, I wish to know, as well as about knowledge and the knowable.

2. इदं शरीरं कौन्तेय

This body, O Kaunteya, is Matter, and that which knows the body, is Mind, as told by the philosophers.

3. क्षेत्रज्ञं चापि मां विद्धि

In every body, O Bhārata, know Me to be the conscious Mind. Knowledge of Mind and Matter is real knowledge.

4. यथा दीपो प्रकाशात्मा

Big or small, it is the nature of the lamp to give out light. So it is the nature of the soul to be conscious, wherever it may happen to be.

5. गवाम् अनेकवर्णानां

The cows are of different colours, but the milk of all is white. So is consciousness in all beings.

6. श्रोत्रादीनि न पश्यन्ति

Eyes or ears, cannot see or hear themselves. It is the all-seeing consciousness that perceives them all.

7. इन्द्रियाण्येव बुध्यन्ति

In perception, it is the senses that function. They are the instruments of the Mind. Through them sees the subtle Mind.

8. आत्मना विप्रहीनानि

If the mind were not there, to connect them together, the numerous sensations would float asunder, like the froth of the sea.

9. श्रोत्रस्य श्रोत्रम्

That which is the ear of the ear, and which makes the mind what it is, that of which the speech is a function, and which lies at the back of life itself, and which is

the eye of the eye, in death there is a separation with that, and the knowing man goes to heaven.

10. यच् चक्षुषा न पश्यति

That which the eye does not see, but with which the eye sees, know that to be the Brahman, and not what others worship.

11. न सत्यं विन्दते कश्चित्

Only the Self can know the truth, that which is superior to the Gunas, that to which the Gunas are subsidiary.

12. तत् क्षेत्रं यच्च यादृक् च

What is Matter, and whence, whither and how, as well as what that Mind is, and effect of what, hear that in brief from me.

13. महाभूतान्यहंकारः

The great Elements, Individuality, Reason; the Homogeneous, the ten Senses with the Mind, and the five Sense-objects.

14. इच्छा द्वेषः सुखम् दुःखम्

Desire, aversion, pleasure, pain, unification, consciousness, persistence, these are

the objects and the modifications of the Mind.

15. इन्द्रियाणीह सर्वाणि

The organs are not their own master. They are directed to their function, by another. Like non-poisonous serpents, they have no importance of their own.

16. आहुर् एके च विद्वांसो

There are philosophers who say that Mind and Matter are ultimately the same substance. This does not appear to be correct.

17. पृथग् भूतं ततः सत्त्वं

At the same time, to say that Mind and Matter are altogether unconnected, is also wrong. There is unity, yet difference between them.

18. तथैकैकत्वनानात्वं

Thus the scholars see the unity, as well as the difference, that is in them. Just as the moth derives existence from the fig, and is yet different from it.

19. इषीका वा यथा कुब्ज

Just as the concave (कुब्ज = quiver) and the convex (न्युब्ज = knob) are contrary, yet complimentary, so Mind and Matter are different from each other, and yet co relative.

20. समं संज्ञानुगश्चैव

They are capable of being reduced to a common factor. The lotus-leaf lives on water, (and thus there is affinity beneath the apparent dissimilarity). Mind draws its sustenance from Matter.

21. अहिरेव अहेः पादान्

It is said that only the like can know the like—only one serpent knows where the feet of the other serpent are. Thus Mind could not know Matter, if matter were not knowable.

22. यदा भूतपृथग्भावं

When one perceives that all the different objects are rooted in the One, that they are the modifications of the One, he becomes Brahman,

23. सर्वभूतेषु येनैकम्

That which sees the indestructible One, in every Being, inseparate in the separated, that is Satwika knowledge.

24. पृथक्त्वेन तु यज्ज्ञानं

That which fails to see the unity, and regards every object as separate, that is Rajasa knowledge.

25. यत्तु कृत्स्नवद् एकस्मिन्

That which foolishly clings to a part, taking it to be the whole, that which is false and meagre, that is Tamasa knowledge.

26. ज्ञेयं यत् तत् प्रवक्ष्यामि

I shall now state to you that which ought to be known, and that which being known confers immortality. It is the beginningless Supreme Brahman which is neither real nor unreal.

27. समं सर्वेषु भूतेषु

Seated equally in all beings, the Supreme Lord is imperishable within the perishable. He who sees thus, sees truly.

28. सर्वतः पाणिपादं तत्

Everywhere¹ that has hands and feet, everywhere eyes, heads and mouths; all-hearing, that dwells in the world enveloping all.

29. सर्वोन्द्रियगुणाभासम्

Shining with all² Sense-faculties, without any senses, unattached, supporting everything, and free from qualities and enjoying qualities.

30. बहिरन्तश्च भूतानाम्

Without and within all beings, immovable and also moveable, imperceptible on account of subtlety, at hand, and far away is that.

31. अविभक्तं च भूतेषु

The indivisible unity existing in all divided things. That³ is known as the supporter of beings. That assimilates and grows.

32. ज्योतिषामपि तज् ज्योतिः

That, the light of all lights, is said to be beyond darkness. Seated in the heart

of all, He is known as knowledge, knowable, and fit to be known.

33. इति क्षेत्रं तथा ज्ञानं

Thus have Matter, knowledge, and the knowable been briefly described. My devotee, knowing this, enters into my being.

34. यावत् सञ्जायते किञ्चित्

Whatever thing there is, mobile or immobile, know them all to be the product of Mind and Matter.

35. यथा प्रकाशयत्येकः

As the one sun illumines the whole world, so the Mind illumines all the Matter.

36. सर्वेषां साक्षिभूतो असौ

It sees all the senses. But they do not see it. Single, it moves about at pleasure, in all bodies.

37. यथा हिमवतः पार्श्वं

One does not see the other side of the Himalaya, or the back of the Moon. But from this, the non-existence of the other side cannot be concluded.

38. तद्बद् भूतेषु भूतात्मा

Similarly, there is in all beings the Soul subtle and made up of consciousness. None sees it with his eyes—but that does not prove that it does not exist.

39. नोपसर्पद् विमुञ्चद् वा

As the shadow which eclipses the Moon is not seen when it approaches or when it recedes from her, so the approaching and the receding of the lord of the body cannot be marked.

40. यथा चन्द्रार्कसंयुक्तं

But the shadow is clearly visible, when it is on the moon, so the lord of the body becomes visible when it is in conjunction with the body.

41. यथा हि पुरुषः स्वप्ने

Just as a man, in dream, sees himself, and says "It is I", so also, the inquisitive perceives himself.

42. न गुणा विदुरात्मानं

The Gunas do not know themselves. He knows the Gunas. He sees them all, and sees them in their different combinations.

43. भुज्यमानं न जानीते

Matter is unconscious. It does not know itself. It is the object of knowledge for another. The man who recognises, who it is that knows and what it is that is known.

44. नित्यं द्वन्द्वसमायुक्तं

Matter is dualistic—it has polarity. The soul is a single whole, which cannot be divided into parts. It is permanent and beyond the Gunas.

45. सृजते हि गुणान् सत्त्वं

Matter displays the Gunas. Mind sees the play. This is the sure distinction between Mind and Matter.

46. क्षेत्रक्षेत्रज्ञयोरेवं

Those who perceive this distinction between Mind and Matter, and know Beings, Nature and liberation, they know the highest truth.

47. प्रकृतिं पुरुषं चैव

Know that Matter and Spirit are both without beginning, and know also that modifications and qualities are all matter-born.

48. पुरुषः प्रकृतिस्थो हि

Spirit, seated in matter, enjoys the Gunas of matter. Attachment to the Gunas, is the cause of its birth in good and evil spheres.

49. अनादित्वात् निर्गुणत्वात्

The imperishable supreme Self, seated in the body, neither does anything, nor is affected. For, it is beginningless and void of Gunas.

50. यथा सर्वगतं सौम्याद्

As the omnipresent ether is not acted upon by anything, on account of its subtlety, so seated everywhere in the body, the Self is not affected.

51. य एवं वेत्ति पुरुषं

He who thus knows Spirit and Matter, and the Energies, in whatever situation he may be, he shall not be born again.

52. सहस्रयुगपर्यन्तम्

A thousand ages make up one day of Brahma, and so do a thousand ages constitute his night. Those who know this, know the real Day and Night.

53. अव्यक्ताद् व्यक्तयः सर्वे

At the coming of the day, all the manifested stream forth from the unmanifested. At the coming of the night, they dissolve even in that unmanifested.

54. भूतग्रामः स एवायं

The multitude of beings, O Partha, issue and die again and again. Involuntarily, they appear with the Day and disappear with the Night.

55. परस्तस्मात् तु भावो अन्यो

Higher than both the Manifest and the Un-manifest, is another Reality, which is eternal and persists through all beings, ephemeral though they are.

56. नासद् आसीन् नो सद्

• Then there was neither the existent nor the non-existent. There was not the atmos-

phere, nor the sky beyond. What was the top-lid, and the bottom-stand, and where were they? Was it a deep dense mist?

57. न मृत्युर आसीद्

Then there was neither death, nor was there immortality. No sign was there of the Night and the Day. That single One, stationed in itself, breathed, but without any air. There was nothing else, other than itself.

58. तम आसीत् तमसा

There was darkness, enveloped in darkness,—all was indiscriminate chaos. All was covered by formless void. Then, through the force of fervour, He came into being.

59. कामस्तदग्रे समवर्तताधि

It was desire, that existed first of all. It was the seed of the Mind. It set a limit to homogeneity—by drawing the line of demarkation between the Existent and the Non-Existent. This the sages have learnt in their heart by close thinking.

60. तिरश्चीनो विततो

Nature below and Spirit above. Their rays
shouted out in all directions, upwards, down-
wards and side-wise. They were the seed,
and they are the magnification.

61. सर्वभूतानि कौन्तेय

All beings, Kaunteya, enter into My lower
Nature at the end of Age. At the beginning
of the next Age, I emanate them.

62. प्रकृतिं स्वामवष्टभ्य

With the help of My Nature, I emanate
again and again, all this multitude of beings,
lost to freedom, bound to Nature.

63. न च मां तानि कर्माणि

Nor do these works bind Me, O Dhanan-
jaya, sitting indifferent, unattached to those
actions.

64. मयाध्यक्षेण प्रकृतिः

Under My supervision, Nature gives birth
to the mobile and the inert. Because of
this, O Kaunteya, the universe revolves.

65. भूमिरापो अनलो वायुः

Earth, Water, Fire, Air, Ether, Mind. Reason, Ego,—these are My eight distinct manifestations.

66. अपरेयम् इतस्तक्यां

This is the inferior. Know My other Nature, the Higher which is (the Higher Self) in all beings, and gives the world the strength to go on.

67. एतद् योनीनि भूतानि

Know this to be the womb of all beings. I am the source as well as the end of the whole universe.

68. मम योनिर् महद्ब्रह्म

Brahma is my source. I take my birth in It. All beings then come into existence.

69. सर्वयोनिषु कौन्तेय

In whatever wombs creatures are born, Brahman is their ultimate source, and Myself the cause of germination.

70. ममैवांशो जीवलोके

A fragment of Me has turned into the continuous people of the animal world. He has developed in him, the five senses, and the Mind, as the sixth.

71. शरीरं यदवाप्नोति

When the Lord acquires a body, or when he abandons one, he bears away traces of them, just as the wind carries away fragrance of the objects, it comes in contact with.

72. श्रोत्रं चक्षुः स्पर्शनं च

Through the organs of the ear, the eye, the skin, the tongue, and the nose, as well as the mind, he enjoys the objects.

73. उत्क्रामन्तं स्थितं वापि

The fools do not see him coming or going, or enjoying the Gunas. The wise ones see.

74. यथा च कश्चित् परशुं गृहीत्वा

A man may cut a log into small pieces, with his hatchet, but he does not find the fire and the smoke that lies latent in the wood. Similarly one may dissect the body,

the abdomen, and the arms and the legs, but he would not detect him who is other than the body.

75. तान्येव काष्ठानि तथा विमश्य

Yet the very same wood, would, by friction, produce fire. Similarly the wise man, by controlling his senses, would find Him, whose element is superior to Reason.

76. एवं सर्वेषु भूतेषु

This Self lies hidden in every body. It is not patent. Wise persons see him, with the help of their acute intellect.

77. आत्मा क्षेत्रज्ञ इत्युक्तः

When the Spirit is conjoined to Nature, it is called Soul. Liberated from Nature it is God.

78. जाग्रत्-स्वप्न-सुषुप्त्यादि

The Entity that persists through waking, dream, and sleep, that is the Self, and that is the Brahman. One who knows this attains freedom from all bondage.

79. सत्यम् ज्ञानम् अनन्तं यत्

Brahman is pure Truth, Knowledge and Bliss. He is infinite. He is free of all attributes, and inaccessible to words or thought.

80. सर्वाधिष्ठानं अद्वन्द्वम्

The supreme Brahman is the source of all, the single whole, eternal. It is Existence, Consciousness, and Bliss—beyond the grasp of thought or speech.

81. अदृश्याय त्वग्भ्याय

Who can prove (the existence of) the Invisible and the Unknowable? Even angels and supermen have limited powers.

82. को अद्वा वेद

Who verily knows, and who will teach, whence came this, whence this creation? Even the angels are subsequent to creation. How can one say, whence it came?

83. इयं विसृष्टिर् यत आ बभूव

Whence came this universe, and what it is and what it is not, He only knows who is

its Over-seer, in the high heavens—if anybody knows at all.

84. यस्यामतं तस्य मतं

He really knows, who thinks that he does not. While he who thinks that he knows, really does not know. It is unknown to the wise-acres, and known to the humble.

85. असन्नेव स भवति

He comes to be nothing, who denies the existence of Brahman. But one who believes in His existence, comes to know Him.

86. नाहं मन्ये सुवेदेति

I cannot say that I know Him well, nor can I say that I do not know Him at all. If one knows this (*viz.* that he knows and yet knows Him not) then he knows Him.

87. को ददर्श प्रथमं जायमानम्

Who is it that saw the Fir t-born? And how does the Immaterial One, uphold this bony structure (material universe)? How could Life, Mind, and Soul, come out of a clod of earth (matter)? Who would approach the savant to enquire about these?

88. सहस्रशीर्षा पुरुषः

A thousand heads hath Purusa, a thousand eyes, a thousand feet. He pervades the whole universe, and yet transcends it by ten inches.

89. किं तद् ब्रह्म किमध्यात्मं

What is Brahman, and what is Spirituality, and what is Action? O Purusottoma, and what is Physics and what is Metaphysics?

90. अधियज्ञः कथं कोऽत्र

What is the highest Duty in this body, O Madhusudana, and how can the disciplined one remember you at the time of his death?

91. अक्षरं ब्रह्म परमं

The Absolute is the supreme Brahman. Spirituality is His element. Creation that is calculated to emanate beings is called Action.

92. अधिभूतं क्षरो भावः

Physics deals with temporal things, and Meta-physics with the Self. Myself is the sole Duty of life for men.

93. साधिभूताधिदैवं मां

Those who see Me as the sustainer of all Physics, Metaphysics and Ethics,—they know Me correctly, even in the presence of death.

94. उपद्रष्टानुमन्ता च

The Supreme Self—the Superintendent and the Approver, the Sustainer and the Enjoyer of the world—expresses Himself as the Higher Self in man.

95. यतन्तो योगिनश्चैनं

The earnest Yogins see Him in their hearts. But the fools, for want of discipline, fail in their attempts to find Him.

96. न तं विदाथे य

Do you not know Him,—He, who created this Universe? He dwells also in your hearts. To some, He appears to be a matter of conjecture, as if shrouded in a mist. But

in Him is the heart's content, and He is the source of the Categorical Imperative (Uktha).

97. एषो ह देवः

Such is the Diety. He pervades all the spaces. He was born¹ first of all, still He is yet to be born. He is all that exists, and all that will come into existence. He is omnipresent—present with one and all.

98. यस्मिन् यस्य यतो यस्माद्

Let me resort to the Highest Being, the Self-Existent one, in whom, for whom, from whom, by whom² and to whom, the universe exists, who himself is the universe.

99. जात एव न जायते

He is born, and yet He is unborn. Who can beget Him? Brahman is knowledge and bliss, the giver, the bestower and the resort.

100. दीपाद् अन्ये यथा दीपाः

Just as a thousand lamps may be lighted from one lamp, without any loss to the original, similarly Nature produces a thou-

sand variations, without any detracting of the Original Self.

101. एक एव हि भूतात्मा

It is the same Self, that appears in every body, just as the same Moon looks to be many, in its many reflections on the waves.

102. अग्निं यथैकं भुवनं प्रविष्टः

It is the same fire, that burns in every fuel all over the world. It is the same Soul that manifests in every one, and is also more than that.

103. मनसैवानु द्रष्टव्यं

One should clearly realise in his mind, that the "Many" does not exist. He who sees the "many", becomes worse than dead.

104. बटवीजे सुसूक्ष्मे अपि

Within the small Bata-seed, is contained the big Bata-tree. Otherwise where could the plant come from? (God is latent in all).

105. प्रजापतिश्चरति गर्भे अन्तर

Everywhere it is Prajapati, who moves about, concealed from view. He is born

everywhere, and He is not born (to exhaustion). Sages perceive His presence. All the worlds have their being in Him.

106. अपश्यम् गोपाम् अनिपद्यमानं

I have seen the Lord who is still becoming (the Dynamic Absolute)—moving up all the roads, close by and away. He holds within himself, all that is near, and all that is far, and goes on rotating.

107. पूर्णमिदं पूर्णपदः

This one is perfect and also That One. A perfect is born from the Perfect. A perfect is taken out of the Perfect, without making It imperfect.

108. इति गुह्यतमं शास्त्रं

I have now explained to you the most secret message, O Sinless one. This being known one gets enlightened and attains perfection.

CHAPTER XIII

Ever the Same

1. मध्यासक्तमनाः पार्थ

With the mind devoted to Me, O Partha, performing Yoga, refuged in Me, how thou shall fully know Me, without doubt, that hear thou now.

2. ज्ञानं तेहं सबिज्ञानं

I shall now explain to you fully, knowledge and super-knowledge, so that when this is known, nothing more remains to be known.

3. इदं ज्ञानमुपाश्रित्य

One who resorts to this wisdom, becomes assimilated to Me. He is never again born at creation, nor disappears at dissolution.

4. अपि चेदसि पापेभ्यः

Even if you are the most sinful of all sinners, yet you can cross over all sin, by the raft of this wisdom.

5. यथैवांसि समिद्धोग्निः

As the burning fire reduces fuel to ashes, O Arjuna, so does the fire of wisdom, reduce all actions to ashes.

6. ॐ तत् सदिति निर्देशः

“Om tat Sat” is the tri-partite formula, reminiscent of Brahman. So the Veda, the Brahmanas, and the Sacrifice, begin with that formula.

7. तस्माद् ओमित्युदाहृत्य

Therefore all acts of sacrifice, gift, and austerity, of the religious man, are commenced with uttering “Om” as laid down in the codes.

8. तद् इत्यनभिसुधाय

And the self-denying man desiring salvation, begins performance of sacrifice, gift and austerity, with the word “tad.”

9. सद्भावे साधुभावे च

“Sat” is used of all good and right actions, O Partha, as well as of all noble actions.

10. यज्ञे तपसि दाने च

Pursuit of sacrifice, austerity, and gift, is also called 'Sat;' as well as all action subservient to that.

11. एतान्यपि तु कर्माणि

But even these actions should be done without zealotry and attachment. This is my considered opinion, O Partha.

12. यस्त्वात्मरतिरेव स्याद्

But the man who rejoiceth in the Self, with the Self is satisfied, and is content in the Self—for him verily there is nothing to be achieved.

13. नैव तस्य कृतेनार्थः

He does not gain anything, by doing an action, nor does he lose anything, by not doing it. Nor doth any object of his depend on any one.

14. फलमेकं महोदारं

I do not find any result so great, that once it is achieved, nothing more remains to be done.

15. अन्तवन्ति च भूतानि

All things, that are under the influence of the Gunas, are transitory. When one perceives all the things to be equally ephemeral, what interest can he have in any particular object ?

16. कृतयाप्यनया नित्यं

Supposing that an action is successfully done, does it result in such a situation, that one has no further duty to do ?

17. अन्तवन्त्य इहावस्था

All situations, all achievements, come to an end. I do not find any such acquisition, which may be called my own.

18. धनं वा पुरुषं पार्थ

Either a man has to leave behind his wealth (at death), or his wealth will have passed out of his hands (before death). There is no other alternative. Realise this, and you would not grieve.

19. पितृपैतामहे राज्ये

Thus even when one has inherited a kingdom, and all his subjects are loyal, there is hardly anything in the world, which he can call his own.

20. कस्येदम् इति कस्य स्वम्

This is why the Veda has said "Whose is this? Whose is wealth?" I cannot think out what I can call to be my own.

21. नश्यतीह हि तद् वस्तु

That which has not been assimilated to the Self, is apt to be lost. How can that which has become a part of the self, be ever lost?

22. मोक्षस्य न हि वासो अस्ति

Salvation does not lie stored up anywhere. It has no fixed place of residence. Salvation is nothing but the dissolution of the bonds of ignorance of the mind.

23. न मोक्षो नभसः पृष्ठे

Liberation need not be searched for in any of the three worlds. It is a condition of the mind and dwells in the mind.

24. मन एव विदुः प्राज्ञाः

Sages know the mind to be the instrument of all success. When it is firm that is salvation, and the man has become Jivan-Mukta (liberated-alive).

25. इष्टं दत्तं तपो अधीत

Whatever a man sacrifices, gives, practises or reads, as well as all vows and rites, come to an end with the action—only knowledge becomes a part of the mind.

26. तस्माज् ज्ञानेन शुद्धेन

Knowledge is thus the best acquisition, and with the help of knowledge, the continent, detached, humble, pious man, gets liberation.

27. श्रेयान् द्रव्यमयाज यज्ञाज्

Worship by means of knowledge, is better than worship by means of things. Knowledge is the consummation of all actions, O Partha.

28. सुखदुःखे समे यस्य

One, to whom, pleasure and pain, loss and gain, victory and defeat, like and dislike, fear and anxiety, have equal value, is nothing but free.

29. सम्यग्युक्तो यदात्मानं

When one has a full vision of the Self, in his self, he does not envy Indra even.

30. एष नित्यो महिमा

Such is the greatness of the Brahma-knower, that he does not lose or gain anything, by any action. He alone, who knows such dignity, can keep himself free from sin.

31. यदा विनियतं चित्तं

When the disciplined mind is fixed on the Self, free from all desires, then can one be said to be a Yogin.

32. त्यज धर्मं अधर्मं च

Learn to be above right and wrong, and above true and false. When one is free

from hope and fear, he has acquired perfect tranquility.

33. त्यज धर्मं असंकल्पाद्

To the tranquil man, there is no hankering for virtue, and no attraction for vice. By wishing nothing, he rises above both. His Reason tells him about the relativity of truth and falsehood, and his Self knows the limitations of Reason.

34. इष्टं च मे स्याद्

Karma-Yoga proceeds with the idea of achieving the good, and avoiding the evil. Jnana Yoga realises that the Self is beyond the reach of good and evil.

35. यो वै न पापे

One who feels no attraction, either for virtue, or for vice, neither for transaction, nor pleasure, nor duty, freed from all defects, giving equal value to clay or gold, he gets liberation from the bonds of pleasure and pain.

36. त्यज धर्मं अधर्मं च

Give up all thoughts about virtue and vice, or truth and false-hood. And having given them up, forsake that also, by which you give them up.

37. बन्धो हि वासनाबन्धः

Desires are the only bond, and salvation is freedom from desires. Give up all desires, and then the desire for salvation as well.

38. यदि कर्ता भवेत् कर्ता

If man were master of himself, he could not have been *compelled* to do anything. Since man is under obligation, he is not the master.

39. स्नेहेन युक्तस्य

One who is under the caprices of conation, has no liberation. Swayambhu himself has said so. They are wise who are dead to all feelings. One should not have likes and dislikes.

40. कर्मणा फलमाप्नोति

By deeds, one gets pleasure and pain as the result. But by knowledge one gets that state where there is no remorse.

41. न तस्येश्वरः कश्चित्

The saint sees himself by himself. He finds himself to be the sovereign lord, (an end in himself) and not subordinate to anybody else—to be used as a tool.

42. न च भोगस्थितौ वाञ्छा

He has no desire, either for enjoyment, or for avoiding enjoyment. “ Come what may, and go what would ” is the attitude that he adopts.

43. असक्तबुद्धिः सर्वत्र

Unattached anywhere, self-controlled, dead to all desires, he achieves by self-denial, the action-less stage.

44. सिद्धिं प्राप्तो यथा ब्रह्म

By perfection, he becomes what Brahman is. This is the highest state of wisdom, I tell you in short.

45. बुद्ध्या विशुद्ध्या युक्तः

Having developed pure Reason, controlling the self by persistence, abandoning sound and other sense-objects, and having laid aside attraction and aversion.

46. विविक्तसेवी लघ्वाशी

Dwelling in solitude, abstemious, controlled in speech, body and mind, engaged in meditation, taking refuge in dispassion.

47. अहङ्कारं बलं दर्पं

Having cast aside egoism, violence, arrogance, desire, wrath, and covetousness, selfless and peaceful, he becomes as good as Brahman.

48. अरण्ये वसतो यस्य

He who has the village at his back, while he is living in the forest, and the forest near at hand while living in the village, (equally at home in both), he is the real muni.

49. चित्तस्य हि प्रसादेन

By dint of his cheerfulness, he neutralises both good-luck and mis-fortune. Self-satisfied, he lives in eternal joy.

50. यत्र आनन्दाश्च मोदाश्च

Let me for ever be there, where there is nothing but joy, felicity, bliss, ecstasy and perfection of happiness.

51. कर्तव्यं इति कर्तव्यम्

“Duty and Duty” is calculated to frighten away the Brahma-knower. Brahman alone exists in the universe, and no such thing as Duty.

52. अन्यत्र धर्माद्

That which is above virtue or vice, above what we do, or leave undone, above all that is, and above all that will be—tell me of that as you know.

53. प्रकृत्यैव च कर्माणि

He who sees that all activity is due to Nature, and that the Self is action-less, sees truly.

54. चातुर्वर्ण्यम् मया सृष्टम्

The division into four castes, according to quality and conduct, was devised by Me. Yet, in a sense, I am not the author of it; for I had no purpose in doing that.

55. न मां कर्माणि लिम्पन्ति

Neither actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth me, is not bound by actions.

56. त्यक्त्वा कर्मफलासङ्गं

Having abandoned the fruit of action, always content, seeking nothing, one is not doing anything, although doing everything.

57. निराशीर् यतचित्तात्मा

Hoping for naught, his mind controlled, having abandoned all greed, performing action by the body alone, he does not incur any sin.

58. नैव किञ्चित् करोमीति

"I do not do anything"—this is what the philosopher thinks, while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.

59. प्रलपन् विसृजन् गृह्णन्

Speaking, giving, grasping, opening and closing the eyes, he holdeth "the senses move on the sense-objects."

60. प्रकृतेः क्रियमाणानि

All actions are wrought by the Gunas of Nature only. The individual, deluded by egoism, thinks that he is the doer.

61. तत्त्ववित्तु महाबाहो

But the philosopher who knows the truth, about the Gunas and functions, perceives that the Gunas act on the Gunas, and is not attached.

62. सर्वकर्माणि मनसा

Mentally renouncing all action, the sovereign dweller in the body resteth serenely, in the nine-gated city, neither acting nor causing re-action.

63. न कर्तृत्वं न कर्माणि

Neither activity, nor action is the making of the Lord. Nor does He join results to actions. It is all the play of Nature.

64. प्रीतिः सत्त्वं रजः शोकः

Satwa is optimism, and Rajas is pessimism, and Tamas is delusion. What [may be the attitudes of men, all these three enter into them.

65. गुणान् एतान् अतीत्य त्रीन्

When one has transcended the three Gunas, that arise from matter, he attains immortality, being freed from the pangs of birth, senility and death.

66. कैर् लिङ्गैस्त्रीन्

What are the factors, that enable one to cross the three Gunas? How would he proceed who wants to go beyond the Gunas?

67. प्रकाशं च प्रवृत्तिं च

O Pandava, when one is not elated or dejected by the presence or the absence, of clarity, inclination or delusion.

68. उदासीनबदासीनं

He who sits indifferent, unshaken by the Gunas, thinking that it is all the play of the Gunas, and does not move.

69. समदुःखसुखः

Balanced in pleasure and pain, self-reliant, to whom clay or stone, or gold does not make any difference, who is unaffected by likes or dislikes, or by praise or blame.

70. मानापमानयोस्तुल्यः

The same in honour and ignominy, the same to friend and foe, one who has no purpose,—he is called Gunatita.

71. मां च यो अव्यभिचारेण

And he who serves Me unflinchingly, stationed in Bhakti Yoga, he crosses the Gunas, and becomes as good as Brahman.

72. नान्यं गुणेभ्यः कर्तारम्

When the seer perceives no other actor, except the Gunas, and knows that also, which is higher than the Gunas, he becomes assimilated to My elements.

73. योगस्थः कुरु कर्माणि

Be grounded in Yoga, O Dhananjaya. Perform action without attachment, unaffected by success or failure. Equilibrium is called Yoga.

74. यदञ्छालाभसन्तुष्टः

Content with whatsoever he obtains without strain, free from the pairs of opposites, un-envious, balanced in success and failure, such one, though acting, is not bound.

75. यावानर्थ उदपाने

To the enlightened Brahma-knower, the Vedas are no more useful than a tank, in a place covered all over with water.

76. कर्मण्येवाधिकारस्ते

Duty is your concern and not gain. Do not look for the result, yet do not choose inactivity.

77. आरुरुक्षोर्मुनेर् यागं

Action gives the content of Duty, so that there can be no Moral Life (Yoga) without activity. Reason gives the Principle of Control (शम) i. e. the form of Duty. Activity is the first requisite of Moral Life, and the Law (of Control) the next one.

78. यदा हि नेन्द्रियार्थेषु

When a man does not feel infatuation for any action, and much less for any sense-

object, that self-denying man may be said to have been established in Yoga.

79. दूरेण ह्यवरं कर्म

Far removed is mere Karma, from the Yoga of serene activity. Take the stand-point of Reason. Pitiabie are they who work for fruits.

80. श्रद्धालक्षणम् इत्येव

Sages say that virtue consists in the right attitude of the mind. This is what is said to be the Path of Deva Yana.

81. बुद्धियुक्तो जहातीह

Taking the stand-point of Reason, one is enabled to rise above both good and evil. Therefore cleave thou to Yoga. Yoga is the best policy.

82. कर्मण्यकर्म यः पश्येत्

He who sees that action and inaction are equally insignificant (inasmuch as he does not care for the result) and who also sees that inaction also amounts to action (for, omission of duty is commission of sin) and

thus sees inaction in action, and action in inaction, he is the wise among men, and he is the all-doing Yogin.

83. कर्मजं बुद्धियुक्ता हि

The sages taking the view-point of Reason, renounce the fruit of action, and liberated from the bonds of birth, reach the perfect station.

84. योगसंन्यस्तकर्माणं

He who has placed his actions in Yoga, who has removed his doubt by wisdom, who is united to his Self, does not get entangled by activity.

85. कायेन मनसा बुद्ध्या

Whether by their body, or mind, or reason, or by senses, the Yogis perform action only for the sake of Self-realisation.

86. आत्मयाजी सो आत्मेरतिर्

He sacrifices to the Self, is pleased with the Self, plays with the self, resorts to the Self, renounces all his possessions, in the Fire of the Self.

87. साद्यस्कान् च यजेत् यज्ञान्

The man who sacrifices to the Self, gets the merit of the Sadyaska (congregational) and Isti (individual) prayers.

88. अनुः पन्था विततः

This fine path is prevalent from old. It is based on "Me", it is inspired by "I". Following this path, the Brahma-knowers go to the high heavens, liberated from here.

89. यस्मिन् सर्वाणि भूतानि

To the knowing man, the whole universe is his own Self. How can he have any depression or delusion, when he sees himself in all ?

90. यस्यानुचित्तः प्रतिबुद्ध आत्मा

In this world of many doubts, one whose Self is illumined and inspired, he takes up every work and does it. The world is his, he is the world.

91. तस्मिन् शुक्लम् उत नीलमाहुः

White, or blue, brown, yellow or red, every colour belongs to him. This path is

known to Brahman. The Brahma-knower, glorious and pious, proceeds thereby.

92. सम्प्राप्यैनं ऋषयः

When the sages, wise, spiritual, detached and serene, have known the Self, they go everywhere, do everything, and enter into all.

93. अनन्तस्याप्रमेयस्य

One who sets a limit to the Self—infinite and immeasurable as it is—he only succeeds in crippling himself.

94. आत्मापि चायं न मम

In a sense, even I do not belong to myself (as being under another's power). In another sense, the whole world belongs to me (I can feel for it as I do for myself). The world belongs to me, and to others as well, equally. One who sees this, is never deluded.

95. विद्यया तद् आरोहन्ति

It is by Jnana Yoga alone, that one reaches the stage, where desires cease to

have any hold on him. Merely by asceticism, and without the help of Knowledge, one cannot attain that stage.

96. अस्ति ब्रह्मेति चेद् वेद

The knowledge that "Brahma exists" is merely the indirect knowledge of Brahma. The knowledge that "I am Brahma" is the direct knowledge.

97. अहं मनुर् अभवम्

I was Manu and I am the Sun. I am seer Kaksivan ; it was I who conquered Kutsa, son of Arjuna. I am Kavi Usanas, look to Me.

98. अहं रुद्रेभिर् वसुभिश्चरामि

I move about with the imaged Vasus, the un-imaged Adityas, and the original Rudras—with all the dieties. I support both Varuna and his friend (Indra)—the twin gods. I am Indra and His symbol, the Fire.

99. तदा न विषयं मन्ये

Thus no place belongs to me particularly, or all places belong to me equally. Even

my self does not belong to me, or the whole world belongs to me.

100. कस्येदम् इति कस्य स्वम्

Thus the Veda says, "Whose is this? whose is this wealth?" Enjoy as long as you can, employ as much as you may.

101. परीत्य भूतानि

It enters into all beings, It pervades through all the world, It goes about in all directions, and spreads through all spaces. The self enters into the Self, which is the high consummation of Rectitude.

102. कुर्वन्न एवेह कर्माणि

In activity alone, a man should wish to pass the hundred years of his life. Thus alone, and no-wise else, lies his good. Action (by itself) does not bind a man.

103. अलब्ध्वा यदि वा लब्ध्वा

Successful or unsuccessful, the wise man does not grieve. All that he desires is continuity (of life; and not death-like sterility). He does not sell himself to the spirit of acquisition,

104. कृत्वा मानुष्यकं कर्म

By doing manly deeds, and leaving behind an ideal the best that he can, a man discharges his obligations to Duty, and does not degrade himself (by abusing his possibilities.)

105. वशे कृत्वेन्द्रियग्रामं

Having subdued the senses, and controlled the mind, one should go on performing all actions, till he leaves the body and still in the Path of Yoga.

106. यत्र यत्र मनो याति

Whither to the mind inclines, there is excellence there. Nay, Brahman himself is existent therein.

107. इति ते ज्ञानमाख्यातं

I have now told you, the secret of all secrets. Think this over, and then do as you like.

CHAPTER XIV

The Ideal Life

1. इदं तु ते गुह्यतमं

As you are interested, I shall now relate to you the most secret Science and Philosophy. Knowing this, you will be freed from all evil.

2. राजविद्या राजगुह्यम्

This is the King of Secrets, and the Secret of Kings. It is the best-pure. It is easy to test and easy to do.

3. अश्रद्धानाः पुरुषा

Men, who have no faith in this philosophy, O Parantapa, fail to see Me, and return to this world of death.

4. ये तु धर्म्यामृतमिदं

Those who follow, with faith and devotion, this nectar-like philosophy, as taught herein, those devotees are excessively dear to Me.

5. वेदा विभिन्नाः स्मृतयो विभिन्ना.

The Veda gives different instructions and the Smritis too. There is not a sage, who has not a different theory of his own. Duty is difficult to ascertain, The lives of great men indicate the true path.

6. अद्वेष्टा सर्वभूतानां

One who is non-injurious to others, nay-equitable, nay-sympathetic, free from attachment and egoism, balanced in pleasure and pain, forgiving.

7. सन्तुष्टः सततं योगी

Ever content, harmonious, Self-controlled, resolute, and fond of Me in heart and soul, that devotee is very dear to Me.

8. यस्मान्नोद्विजते लोकः

One who is not intolerant of others, and who does not make himself intolerable, who is free from the turmoils of joy, grief, fear and anxiety, he is dear to Me.

9. अनपेक्षः शुचिर् दक्षः

He who is not dependent on anything, pure, skilful, passionless, consolate and purposeless, that devotee is dear to Me.

10. यो न हृष्यति न द्वेष्टि

He who neither loveth, nor hateth, nor giveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

11. समः शत्रौ च मित्रे च

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment.

12. तुल्यनिन्दास्तुतिर् मौनी

Taking equally, praise and reproach, silent, wholly content with what cometh, station-less, resolute, full of devotion, that man is dear to Me.

13. न जिजीविषुषत् किञ्चिन्

He does not behave like one anxious to live, nor like one who is anxious to die. Death or life, he neither welcomes, nor avoids.

14. ज्ञानविज्ञानतृप्तात्मा

Equipped with Science and Philosophy, acute, continent, equally indifferent to clay, stone, or gold, that Yogin is really harmonised.

15. अमानित्वम् अदम्भित्वं

Humility, unpretentiousness, harmlessness, forgiveness, uprightness, obedience to the teacher, purity, steadiness, self-control.

16. इन्द्रियार्थेषु वैराग्यम्

Detachment to Sense-objects, absence of egotism, wakefulness to the pangs of birth, death, senility, and sickness.

17. असक्तिर् अनभिष्वङ्गः

Dispassion, absence of dotage, equanimity in fortune and misfortune.

18. मयि चानन्ययोगेन

Unflinching and uninterrupted devotion to Me, preference for retreat and isolation.

19. अध्यात्मज्ञाननित्यत्वम्

Fondness for spiritual Knowledge and Philosophy—this is wisdom and the rest is folly.

20. जितात्मनः प्रशान्तस्य

In cold and heat, in pleasure and pain, the self-controlled serene man, is in the shelter of the Higher Self.

21. विनश्यत्सु च भूतेषु

He is not alarmed, though he sees death, all around. Others around him fall prey to grief,—he is unmoved.

22. तुल्ये प्रियाप्रिये यस्य

One to whom, like and dislike, pleasure and pain, past and future, are all the same, and who is considerate to others.

23. सर्वत्र रमते यस्तु

One who goes everywhere, and is accessible to all, who does not bully and is not intimidated.

24. न कस्यचित् स्पृह्यते

One who does not covet anything, and does not despise, who has transcended the opposites, and has acquired detachment, that man is really free.

25. न येषां बान्धवाः सन्ति

Those who have no need of playing the patron, or the protege, those who have no enemies, and who are enemies of none.

26. नाप्राप्तम् अनुशोचन्ति

Those who do not lament for the un-attained, but make proper use of what is in hand; those who do not repent for the past, nor build hopes on the future.

27. निन्दाप्रशंसे चात्यर्थं

Those who are not addicted to excessive praise or blame of others, and are not affected by their praise or blame.

28. सर्वतश्च प्रशान्ता ये

Those who are calm in all situations, and benevolent to all beings, those who are not enraged or elated, and who do not offend.

29. प्रत्याहूर् नोच्यमाना ये

Those who do not retort when rebuked, do not retaliate when injured, those who bestow but do not beg, they cross all difficulties.

30. यात्रार्थं भोजनं येषां

Those who eat, only for the maintenance of life, copulate, only for the sake of producing children, speak, only for stating the truth, they overcome all difficulties.

31. येषां न त्रसति कश्चित्

Those who do not scare away anybody, nor are scared by any, those who look on others as their equals—they conquer all difficulties.

32. ये क्रोधं संनियच्छन्ति

Those who control their anger, and calm others when they are in a temper, and do not chastise anybody, they solve all difficulties.

33. अतिवादांस् तितिक्षेत

One should learn to forbear the insolence of others, but himself should not insult anybody. Even provoked let him say peaceful words, even hitted let him wish welfare.

34. आत्मानं च परांश्चैव

One who does not reciprocate, when chastised, saves himself, and the other one too from a danger. He acts as the physician for both.

35. मृदुना दारुणं हन्ति

Calmness can face calmness, and calmness can face temper. Both are amenable to calmness. Thus calmness is the more useful of the two.

36. शान्तिखड्गो करे यस्य

The enemy cannot injure him, who has the sword of peace in his hands. A spark, falling otherwise than on straw, dies of itself.

37. जयो बैरं प्रसृजति

The victorious create enemies. The vanquished lie in grief. The serene man sleeps in peace, free from all thoughts of victory or defeat.

38. एतयोपमया धीरः

The wise man reconciles himself to obedience to the powerful, in the thought, that in submitting to the strong, he is submitting to Indra, the source of all strength.

39. न पापे प्रतिपापः स्यात्

One should not retaliate the evil-doer. He should always be upright. One whose thoughts turn to evil ways, injures himself.

40. पापेनापिहितं पापं

Vice, concealed by secrecy, adds to vice. Virtue, concealed by secrecy, adds to virtue.

41. सर्वमित्रः सर्वसहः

One who is friendly to all, tolerant of all, peaceful and continent, one who has cast off fear and meanness, and is united to the Self, is liberated.

42. न प्रहृष्येत् प्रियं प्राप्य

With Reason firm, unperplexed, the Knower of the Absolute, established in the Absolute, neither rejoiceth in the pleasant, nor grieveth over the unpleasant.

43. येन केनचिदाच्छन्नः

One who covers himself with what he has, eats what he can and sleeps where he may, is far from the real Brahmin.

44. यो न कामयते किञ्चित्

One who does not ask for anything, nor neglects anything, he becomes as good as Brahman even in this world.

45. यदासौ सर्वभूतानां

When a man does not covet or envy anybody, in thought, word and deed, he becomes Brahman.

46. यदा न कुरुते पापं

When a man does not injure anybody, by thought, word, or deed, he becomes assimilated to Brahman.

47. यदा चायं न बिभेति

When a man neither frightens, nor is frightened, when he neither expects nor spites, he becomes united to Brahman.

48. ब्रह्मभूतः प्रसन्नात्मा

Assimilated to Brahman, serene in the Self, he neither grieveth nor desireth. The same to all beings, he grows great in devotion to Me.

49. एवं प्रज्ञानतृप्तस्य

One who has drunk deep at such philosophy, conquers fear, and conquers the desire for well-being. The fear of death cannot overcome him. He overcomes the fear of death.

50. असक्तः सक्तवद् गच्छन्

One who is unattached at heart, though proceeding like the attached, detached, released from all ties, who is the same to friends and foes, is really liberated.

51. सर्वभूतेषु चात्मानं

One who goes about, seeing himself in others, and others in himself, he is Jivan-Mukta.

52. नाहं न तन्तुम्

I know not either the warp or the woof, I know not the web, that they, who are

engaged in the battle of life, weave. Whose son shall I call myself? (I do not find anybody to be my own.) Even my father appears to me to be another and a stranger.

53. स इत् तन्तुम्

He knows the woof and he knows the warp (the Principle and the Duties of life) and he can explain the Rule of Rectitude, who discerns and upholds the Law of Immortality, and who proceeds looking on himself as another.

54. जीवः शिवः सर्वमेव

God is present in every being—in one and all. When a man adopts this point of view, he becomes Jivan-Mukta.

55. योगी युञ्जीत सततम्

The Yogin should practise Yoga in seclusion—alone, self-controlled, abstinent and temperate.

56. शुचौ देशे प्रतिष्ठाप्य

He should place his seat in a clean place, steady, neither very high, nor very low, and

made up of rag, goat-skin, and kusa, one above the other.

57. तत्रैकाग्रं मनः कृत्वा

There having made the mind one-pointed, and bringing the senses and the mind under control, steady in his seat, he should practise Yoga, for the purification of the Self.

58. समं कायशिरोग्रीवं

Holding the body, the head and the neck erect, immoveable, steady, looking fixedly at the point of the nose, with unseeing gaze.

59. प्रशान्तात्मा विगतभीर्

The Self serene, fearless, firm in discipline, controlling his mind, thinking of Me, let the Yogin sit there aspiring after Me.

60. स्पर्शान् कृत्वा बहिर्

Excluding external contacts, and with gaze fixed between the eye-brows, equalising the in-going and the out-going breaths, within the nostril.

61. यतेन्द्रियमनोबुद्धिर्

With senses, mind and reason ever controlled, solely pursuing liberation, the sage, having for ever cast away desire, fear and passion, verily is liberated.

62. संकल्पप्रभवान् कामान्

Abandoning without reserve, all desires born of the imagination, and curbing the senses on every side.

63. शनैः शनैरुपरमेद्

Little by little, let him gain tranquillity, by means of Reason, aided by perseverance. Holding the mind in his Self, let him not think of anything else.

64. यतो यतो निश्चरति

As often as the unsteady wavering mind goeth forth, so often reining it in, let him bring it under the control of the Self.

65. यथा दीपो निवातस्थो

As a lamp, in a windless place, does not flicker, even so is the mind of the self-controlled Yogin, practising Yoga of the Self.

66. चले बाते चलच्चित्तं

The mind fluctuates with the breath, and comes to a rest, along with it. If the motion of the breath can be controlled, the agitation of the mind ceases.

67. प्रशान्तमनसं ह्येनं

Supreme bliss comes to this Yogin, whose mind is peaceful, whose passion-nature is calmed, who is sinless and united to Brahman.

68. युञ्जन्नेवं सदात्मानं

The Yogin, who thus harmonises with the Self, and becomes sinless, easily enjoys the infinite bliss of contact with Brahman.

69. नात्यश्नतस्तु योगोऽस्ति

Verily Yoga is not for him, who eateth too much, nor for him who abstaineth to excess. Neither for one, who is much too sleepy, nor for one who is much too wakeful.

70. युक्ताहारविहारस्य

He only can attain propitious Yoga, who is moderate in eating and enjoyments,

moderate in his movements, and regulated in sleep and wakefulness.

71. आयुःसत्त्वबलारोग्यः

The food that increases vitality, energy, vigour, health, joy and cheerfulness, that is delicious, bland, substantial, and agreeable, is Satwika food.

72. कट्वम्ललवणात्युष्ण-

The food that is very bitter, sour, saline, over-hot, pungent, dry, and burning, is Rajasa food. It produces pain, grief, and sickness.

73. यातयामं गतरसं

That which is stale and flat, putrid and corrupt, ort and unclean, is the food that the Tamasa is fond of.

74. कामक्रोधवियुक्तानां

To the saint, who is free from desire and anger, and is self-controlled, the bliss of the Brahman is everywhere.

75. अभ्यासयोगयुक्तेन

With the mind disciplined by practice, meditating with rapt attention, one can reach the Supreme Person.

76. कविं पुराणम् अनुशासितारम्

He who thinks upon the Ancient Wise Ruler, minuter than the minute, yet the supporter of all, unimaginable and refulgent as the sun beyond darkness.

77. प्रयाणकाले मनसाचलेन

At the time of departure, with unshaken mind, fixed in devotion and harmony, holding the life-force within the two eye-brows, he goes to the Supreme Divine Person.

78. यद् अक्षरं वेदविदो वदन्ति

That Entity, which the Vedicists call as the Absolute, which the dispassionate sages find to be their goal, that, for the sake of which all discipline is undergone, I would now tell you in brief.

79. सर्वद्वाराणि संयम्य

All the gates of the body closed, the mind confined in the heart, the life-force placed in the head, concentrated by Yoga.

80. ओमित्येकाक्षरं ब्रह्म

Reciting the one-syllabled mantram "Om ", in my remembrance, if one departs from the body, he reaches the highest goal.

81. अन्तकाले च मामेव

And he, who casting off the body, goeth forth, thinking of Me only, at the time of the end, he enters into My being, there is no doubt of that.

82. यं यं वाऽपि स्मरन् भावं

Whatever is the thought of a man, at the time of his death, he reaches to that, turned to that by constant thinking.

83. यत्र यत्र मनो देही

Whenever a man may happen to keep his mind fixed, with whole attention, whether it be out of attraction, or aversion, or fear, he comes to be assimilated to that object.

84. यादृशैः संनिविशते

With whom one mixes, with whom one keeps company, and what a man wishes to become, that he comes to be.

85. तस्मात् सर्वेषु कालेषु

Therefore, at all times, think of Me, and fight. Having set the mind and reason on Me, thou shalt come to Me.

86. यत्र काले त्वनावृत्तिम्

I would now tell you of the state, where reaching, one has not to traverse any more. And also of the state where proceeding, there is some more distance to go.

87. अग्निज्योतिर् अहः शुक्रः

The Jnana Yogin (of the Path of Adwaita) sees it clearly for a longer and a longer period, like a flash, a ray, the day, the bright fortnight, the northern half-year, and then reaches the Brahman.

88. धूमो रात्रिस्तस्या कृष्णः

The Bhakti Yogin (of the Path of Dwaita) sees it but veiled, and for a longer and

longer period such as smoke, night, dark fortnight, the southern half-year. The ray of light is here mild like the moon-beam. The Yogin who proceeds by this way also, is absolved.

89. शुक्लकृष्णे गती ह्येते

Bright and dim, these are the two Paths, that are current in the world from the beginning. The one leads to the goal directly; proceeding, by the other, one has to traverse further.

90. नैते सुती पार्थ जानन्

The Yogin who knows all about these two Paths, is no more perplexed. Therefore, Oh Arjuna, stick to Yoga at all times

91. वेदेषु यज्ञेषु तपःसु चैव

Whatever merits there are in the Veda, in sacrifice, austerity and charity, the Yogin surpasses all that, by knowing this truth. He goes to the first and foremost station,

92. अयतिः श्रद्धयोपेतः

The man who has not yet become a Saint, if he fails in Yoga, and goes astray, what would be the consequence, O Krisna?

93. कच्चिन्नोभयावेभ्रष्टः

Would he not, lost to both the paths, be ruined like a piece of cloud, confused and dislodged from the path of Brahman?

94. एतन् मे संशयं कृष्ण

Deign to dispel this doubt, O Krisna, for I do not know anybody else, who can solve my doubts.

95. पार्थ नैवेह नामुत्र

O Partha, neither here nor there, does he meet with any disaster. The right-doer does not stand any risk.

96. यदा सत्त्वे प्रवृद्धे तु

If a man dies during the prevalence of Satwa, he goes to the spotless worlds of the great sages.

97. रजसि प्रलयं गत्वा

Dying during the prevalence of Rajas, he is born amongst active creatures, while departing during the prevalence of Tamas, he is born in the race of the idiots.

98. प्राप्य पुण्यकृतां लोकान्

Having attained to the world of the pious, and living there for a great age, the man who fell from the Path of Yoga, is reborn in a pure and blessed family.

99. अथवा योगिनामेव

Or he may even be born in the family of wise Yogins. Such a birth is a rare fortune.

100. तत्र तं बुद्धिसंयोगं

There he recovers the tendencies of his previous birth, and then again makes fresh attempts for success.

101. पूर्वाभ्यासेन तेनैव

By the force of accumulated habit, he is irresistibly swept away. Even the beginner in the Path of Yoga, proceeds further than the Veda.

102. प्रयत्नाद् यत्मानस्तु

The Yogin, purified from sin, labouring with assiduity, attains perfection, by the labours of many births, and then reaches the supreme goal.

103. त्रैगुण्यविषया वेदा

The good that the Veda teaches, lies within the world of phenomenon (the three Gunas). Rise thou above the Gunas [to noumenon]. This may be done by being full of the Self, and taking stand on the Satwa—free from the pair of pleasure and pain, and the care of loss and gain.

104. यदा निर्वृत्तो सर्वस्मात्

When the desire for pleasure dies out of his heart, the man becomes full of Satwa and reaches Brahman.

105. शकुनानामिवाकाशे

Just as the bird flies in the air without any visible effort, or the fish in the water, similarly right living comes natural to the Yogin—as natural as the breath of the nostril.

106. यत्रोपरमते चित्तं

Which way the mind, purified by discipline turns, and where the self sees the Self, and finds satisfaction.

107. सुखमात्यन्तिकं यत् तद्

Wherein he finds supreme delight, the delight that belongs to the Rational Self, and not to the senses, and wherein established, he does not stray away from truth.

108. यं लब्ध्वा चापरं लाभं

On knowing which, he cannot think of any greater good, and from which position, he may not be dislodged even by great distress.

109. तं विद्यात् दुःखसंयोग—

Know this to be Yoga (Union). It is safe from all pain. This Yoga is to be practised with optimism and determination.

110. युञ्जन्नेव सदात्मानं

The Yogin, controlled in mind, thus practising Union with the Self, obtains the supreme peace of Nirvana in Me.

111. अन्तरिक्षेण पतति

He goes up higher and higher. He looks upon the universe as his own. In all holy work, the Muni is the sure associate of God at every turn.

112. तपस्विभ्योऽधिको योगी

The Yogin is greater than the ascetic, he is greater than the philosopher, he is greater than mere men of action. Therefore be thou a Yogin, O Arjuna.

113. योगिनामपि सर्वेषाम्

Then again, amongst the Yogins, he is the greatest who is devoted to Me, with submission and reverence.

CHAPTER XV

In Divine Presence

1. मदनुग्रहाय परमं

This, the great Secret of Spiritual Science, that you have divulged to me, out of compassion, has dispelled all my doubts.*

2. भवाप्ययौ हि भूतानां

I have heard from you at length, about the origin and destruction of beings, and about your eternal greatness.

3. एवमेतद्यथात्यत्वम्

What you have told of yourself, O Lord, is nothing but true. And I desire to see your Divine Being, O Puruṣottama.

4. मन्यसे यदि तच्छक्यं

If you think, that It can be seen by me, then Yogeśwara, show me thine imperishable Self.

* The excellent translation of Dr. Annie Besant has been freely drawn upon, particularly in this Chapter, for which I express my gratitude.

—*Author.*

5. पश्य मे पार्थ रूपाणि

Behold, O Partha, my forms in hundreds and thousands, various in kind, divine, and of multifarious colours and shapes.

6. पश्यादित्यान्वसून्

Behold the Adityas, the Vasus, the Rudras, the two Ashvins and also the Maruts;* behold many marvels never seen ere this, O Bhārata.

7. इहैकस्थं जगत् कृत्स्नं

Here to-day, behold the whole universe, movable and immovable, standing in one in My body, O Gudākesha with aught else thou desirest to see.

8. न तु मां शक्यसे द्रष्टुम्

But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga.

9. एवमुक्त्वा ततो राजन्

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pārtha His Divine Form as Lord.

* Various classes of Celestial Beings.

10. अनेकवक्त्रनयनम्

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons.

11. दिव्यमाल्याम्बरधरं

Wearing divine necklaces and vestures, anointed with divine unguents, the God all-marvellous, boundless, with face turned everywhere.

12. दिवि सूर्यसहस्रस्य

If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that Mahātman.

13. तत्रैकस्थं जगत्कृत्स्नं

There Pāndava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Deities.

14. ततः स विस्मयाविष्टो

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the Shining One, and with joined palms spake.

15. पश्यामि देवांस्तव

Within Thy Form, O God, the Angels I see,
All grades of beings with distinctive
marks ;

Brahma, the Lord, upon his lotus-throne,
The Rishis all, the Serpents, the Divine.

16. अनेकबाहुदर—

With mouths, eyes, arms, breasts multi-
tudinous,

I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee,
Infinite Lord, infinite Form I find.

17. किरीटिनं गदिनं

Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold :
Blazing as fire, as sun dazzling the gaze,
From all sides in the sky, immeasurable.

18. त्वमक्षरं परमं

Lofty beyond all thought, unperishing,
Thou treasure-house supreme, all immanent;
Eternal Dharma's changeless Guardian,
Thou ;

As Eternal Person I think of Thee.

19. अनादिमध्यान्तम्

Nor source, nor midst, nor end, infinite force,
Unnumbered arms, the sun and moon

Thine eyes be.

I see Thy face, as sacrificial fire
Blazing, its splendour burneth up to the
worlds.

20. द्यावापृथिव्योर्

By Thee alone are filled the earth, the
heavens,

And all the regions that are stretched
between ;

The triple worlds sink down, O mighty One,
Before Thine awful manifested Form.

21. अमी हि त्वा

To Thee the troops of Suras enter in,
Some with joined palms in awe invoking
Thee ;

Banded Maharshis, Siddhas, cry: "All hail !"
Chanting Thy praises with resounding
songs.

22. रुद्रादित्या वसवो

Rudras, Vasus, Sādhyas and Adityas,
Vishvas, the Ashvins, Maruts, Ushmapas,
Gandharvas, Yakshas, Siddhas, Asuras,
In wondering multitudes beholding Thee.

23. रूपं महत्ते

Thy mighty Form, with many mouths and
eyes,
Long-armed, with thighs, and feet innume-
rate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I.

24. नमःस्पृशं

Radiant thou touchest heaven rain-bow hued
With opened mouths and shining vast
orbed eyes
My inmost self is quaking having seen
My strength is withered, Vishnu and my
peace.

25. द्रष्टाकरालानि

Like Time's destroying flames I see Thy
teeth,
Upstanding, spread within expanded jaws ;

Nought know I anywhere, no shelter find ;
Mercy, O God ! refuge of all the worlds !

26. अमी च त्वां धृतराष्ट्रस्य

The sons of Dhritarāshtra and with them
The multitude of all these kings of earth,
Bhīshma, and Drona, Sūta's royal son,
And all the noblest warriors of our hosts.

27. वक्त्राणि ते

Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see ;
Some caught within the gaps between Thy
teeth
Are seen, their heads to powder crushed
and ground.

28. यथा नदीनां

As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into Thy flaming mouths,
In haste, these mighty men, these lords of
earth.

29. यथा प्रदीप्तं

As moths with quickened speed will head-
long fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall.

30. लेलिह्यसे ग्रसमानः

On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all ;
The glory filleth space : the universe
Is burning, Vishnu, with Thy blazing rays.

31. आख्याहि मे को

Reveal Thy SELF ; what awful Form art
Thou ?
I worship Thee ! Have mercy, God supreme !
Thine inner Being I am fain to know ;
It is Thy forth-streaming Life bewilders me.

32. कालो अस्मि

Time am I, laying desolate the world
Made manifest on earth to destroy man-
kind,

Not one of all these warriors ranged for
 strife,
 Escapeth death, even without they help.

33. तस्मात् त्वमुत्तिष्ठ

Therefore stand up ! win for thyself renown,
 Conquer thy foes, enjoy the wealth-filled
 realm,

By Me they are already overcome,
 Be thou the outward cause, left-handed
 one.

34. द्रोणं च भीष्मं च

Drona and Bhishma and Jayadratha,
 Karna, and all the other warriors here,
 Are slain by Me. Destroy them without
 pang,
 Fight ! thou shalt crush thy rivals in the
 field.

35. एतच्छ्रुत्वा

Having heard these words of Keshava, he
 who weareth a diadem, and with joined
 palms, quaking and prostrating himself
 spake again to Krishna stammering with
 fear, casting down his face.

36. स्थाने हृषीकेश

Hrishiksha! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Rakshasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall.

37. कस्माच्च तेन

How should they otherwise, O loftiest Self!
First Cause! Brahmā Himself less great
than Thou.

Infinite, God of Gods, home of all worlds,
'Unperishing, Sat, Asat, That supreme!

38. त्वमादिदेवः

First of Gods, most ancient Person Thou art
Supreme receptacle of all that lives
Knower and known, the dwelling-place on
high.

In thy vast Form the universe is spread.

39. वायुर्यमोग्निः

Thou art Vāyu and Yama, Agni, Moon,
Varuna, Father, Grandsire of all;
Hail, hail to Thee! a thousand times all hail!
Hail unto Thee! again, again all hail!

40. नमः पुरस्ताद्

Prostrate in front of Thee, prostrate behind
Prostrate on every side to Thee, O All
In power boundless, measureless in strength
Thou holdest all; the Thou Thyself art All.

41. सखेति मत्वा

If, thinking Thee but friend, importunate,
"O Krishna! or O Yadava! O friend!"
I cried, unknowing of Thy majesty,
And careless in the fondness of my love;

42. यच्चाऽवहासार्थं

If jesting I irreverence showed to Thee,
At play, reposing, sitting or at meals,
In thy presence, O Lord, or in absence
Forgive my error, O Thou boundless One.

43. पितासि लोकस्य

Father of worlds, of all that moves and
stands,
Worthy of reverence as Guru Great
'There is none like to thee. Who passeth
Thee?
Pre-eminent Thy power in all the worlds.

44. तस्मात् प्रगम्य

Therefore I fall before Thee ; with my body
I worship as is fitting ; bless Thou me.

As father with the son, as friend with friend,
With the beloved as lover, bear with me.

45. अदृष्टपूर्वं

I have seen that which none hath seen
before,

My heart is glad, yet faileth me for fear ;
Show me, O God, Thine other Form again—
Mercy, O God of Gods, home of all worlds—

46. किरीटिनं

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before ;
Put on again Thy four-armed shape, O Lord,
O thousand armed, of forms innumerate.

47. मया प्रसन्नेन

Arjuna, by My favour thou hast seen
This loftiest Form by Yogas Self revealed
Radiant, all penetrating, endless first
That none except thyself hath ever seen.

48. न वेदयज्ञा

Nor Sacrifice, nor Vedas, alms nor works
Nor sharp austerity, nor study deep
Can win the vision of this Form for man
Foremost of Kurus, thou alone hast seen.

49. मा ते व्यथा

Be not bewildered, be thou not afraid
Because thou hast beheld this awful Form;
Cast fear away, and let thy heart rejoice;
Behold again Mine own familiar shape.

50. इत्यर्जुनं

Vāsudeva, having thus spoken to Arjuna,
again manifested His own Form, and con-
soled the terrified one, the Mahātman again
assuming a gentle form.

51. दृष्ट्वेदं मानुषं

Beholding again Thy gentle human Form,
O Janardana, I am now collected, and am
restored to my own nature.

52. सुदुर्दर्शमिदं

This Form of Mine, beholden by thee, is
very hard to see. Verily the Angels ever
long to behold this form.

53. नाहं वेदैर्न

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offering.

54. भक्त्या त्वनन्यया

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

55. सत्कर्मकृन्मत्

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment without hatred of any being, he cometh unto Me, O Pandava.

56. ये मे मतमिदं

Those who practise this cult of mine, full of faith and free of cavil, they are released from all action.

57. ये तु एतद् अभ्यसूयन्तो

Who carp at my teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones, as fated to be destroyed.

58. योगास्त्रयो मया प्रोक्ता

I have related to you, all the three Paths of realising the end. These are Karma-Yoga, Bhakti-Yoga and Jnana-Yoga ; and there is not a fourth path.

59. इदं ते नातपस्काय

Never is this to be divulged by thee, to the undisciplined, the undevoted, the uninterested, or the ir-reverent.

60. य इदं परमं गुह्यं

But he, who out of regard for Me, states this great secret, to my devotees, he shall, without doubt, come to Me.

61. न च तस्मान् मनुष्येषु

Nor is there, among men, any one, who performs dearer service to Me, than he, nor any one, who is dearer.

62. अध्येष्यते च य इमं

And he who recites this sacred dialogue of ours, performs a Jnana-Yajna, I tell you.

63. श्रद्धावान् अनसूयश्च

He also, who in faith and reverence, hears this gospel, is released from evil and goes to the radiant world of the saints.

64. क्वचित् एतद् श्रुतं

Have you heard this, with attention, O Partha, has your delusion, caused by un-wisdom, been destroyed?

65. नष्टो मोहः स्मृतिर्लब्धा

. Destroyed is my delusion, I have gained comprehension, through Thy grace, O Im-mutable one. I am firm ; my doubts have fled. I shall do, as you say.

66. अपाम सोमं

I have drunk the Soma, and become im-mortal. I have seen light, and visioned God. How can an enemy injure me any longer? What fear has the mortal, after he has come to know immortality?

67. इत्यहं वासुदेवस्य

Thus I heard the marvellous dialogue of Partha and the Great Vasudeva—the dia-logue that makes the hair stand on its end.

68. व्यासप्रसादात् श्रुतवान्

By the favour of Vyasa, I listened to this secret and supreme Yoga, directly from Krishna, the Lord of all Yogas.

69. राजन् संस्मृत्य संस्मृत्य

O King, as often as I remember this marvellous and holy dialogue between Kesava and Arjuna, I rejoice and re-joice.

70. तच्च संस्मृत्य संस्मृत्य

Remembering and re-remembering also that most marvellous form of Hari, great is my wonder, O King, and my hairs stand again and again.

71. यत्र योगेश्वरः कृष्णः

Wherever is Krishna, the Lord of the Yogas, and wherever is Partha, the archer, assured are there, prosperity, victory, progress and firm law.

72. सर्वोपनिषदो गावो

All the Upanisads are like a cow, and Krishna is the milk-man. Partha is the calf,

and the Gita is the milk. He who is wise, will drink it.

73. भारते सर्ववेदार्थः

The substance of all the Veda, is in the Bharata, and the substance of the whole Bharata is in the Gita. Thus the Gita comprehends all the Śāstra.

74. कर्मोपास्ति ज्ञानभेदैः

All the three different sections of the Scripture—Karma-Yoga, Bhakti-Yoga, and Jnana-Yoga—are here. What is here, is elsewhere ; and what is not here, is nowhere.

75. शास्त्रं यदि भवेद् एकम्

When there is only one Scripture, a man at once knows his duty. But if the scriptures are many, he is at a fix.

76. उशना वेद यच्च शास्त्रं

And so all that has been laid down by the rival schools of Usanas (the Asura-Prophet) and Brihaspati (the Deva Prophet), have here been reconciled and stated to the chief of the Kurus.

77. शाक्ता सौरा वैष्णवाश्च

The Śaktas (the Sikhs), the Sauras (the Parsis), the Vaisnavas (the Hindus), the Ganapatyas (the Buddhists) and the Saivas (the Jainas)—all these five sects of the Aryan Culture, recite that familiar edifying song.

78. सर्वशास्त्रमयी गीता

The Gita comprehends all the Scriptures, just as Hari comprehends all the gods. Where there is Krisna, there is Rectitude, and where there is Rectitude, there is victory.

79. गीता सुगीता कर्तव्या

The Gita alone need be studied well. What is the good of the other many Scriptures? The Gita was revealed directly by the voice of the Centre of the Lotus (Lord of the universe).

80. सर्वेभ्य एव दानेभ्यः

The gift of the scripture is the greatest of all gifts. May you spread out and preach the Veda all the world over.

81. वेदस्याध्ययनं हीदं

The study of the Scripture is indeed a great merit. But one should take care lest he misunderstands, for the meaning of the Veda is often only apparent.

82. विभेत्यल्पश्रुताद् वेदः

The Veda is afraid of the lay-man, that it will be misconstrued. Let him read this New-Veda and he will reach the goal.

PARĀ-VEDA
OR
PANCHADAŚĪ GĪTĀ

PART III

NOTES

CHAPTER I

३४. एतन्न हन्तुम् इच्छामि

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.

George Eliot.

४५. यदि मामप्रतीकारम्

Might is not right in human life. On the other hand it is this distinction that constitutes Morality.

Seth—Ethical Principles.

४८. प्रज्ञावादांश्च भाषसे

There lives more faith in honest doubt,
Believe me, than in half the creed.

Tennyson.

८१. धर्म्याद् हि युद्धात्

Is life worth living? Yes, so long

As there is wrong to right.

Wail of the weak against the strong,

Or tyranny to fight.

Alfred Austin.

८७. अशोच्यः हि हतः शूरः

If the main tendency of things is downwards, even then we must strive ; for the man who abandons a cause which is right because it is denied success, is despicable.

Aurobindo.

८९. श्रेयो भोक्तुम् भैक्ष्यमपीह लोके

Vanity it is, to wish to live long, and to be careless to live well.

Imitation of Christ.

९१. यच्छ्रेयः स्यात्

I have often heard that it is safer to hear and take counsel, than to give it.

Imitation of Christ.

CHAPTER II

३. क्लृप्तं मा स्म गमः पार्थ

Arjuna, according to Krishna, is a coward, not because he refuses to fight (which he might do from a sense of duty as well) but

because he yields to passion, because he is committing a moral sin by giving up his Duty.

Lingesa Mahabhagavat---
Heart of the Gita.

५. यत्र नास्ति शरैः कार्यम्

1. Not without, but within the soul, are the issues of life.

Seth.

2. If a man cannot control himself, how can he expect to be master of others?

Avebury—Peace & Happiness.

3. A man has to make himself a person by his own conscious efforts. He will not be a person through the efforts of others.

Wheeler—An Elementary Course of Ethics.

६. व्यसायात्मिका बुद्धिर्

1. Practice implies theory. Every life implies a certain plan, some conception, however vague and ill-defined, of what life means.

Seth.

2. The perfect life is one, guided by a single comprehensive purpose, which runs through its entire course, and gathering up within itself all its varied activities, imparts to each its own significance.

Seth—Ethical Principles.

3. Every action implies purpose, that is a thought of something to be done, and therefore worth doing. The individual action does not stand alone, it connects itself with others, in the past and in the future; nor can we stop at any point in the progress or in the regress. In every action, there is implied a view narrower or larger, of life as a whole, some conception of its total scope and meaning for the man. A man does not, in general, make up his mind afresh about each particular action or consider it on its own merits; he refers it to its place in the general scheme or plan of life, which he has adopted at some time in the past. But such a scheme or plan of life is already an implicit theory of life.

Seth—Ethical Principles.

बहुशाखा ह्यनन्ताश्च

4. After all, practice implies theory. While a clear and adequate theory can be expected only after long crude practice, yet every life implies a certain plan, some conception, however vague and ill-defined, of what life means. No life is altogether haphazard or "from hand to mouth". Only the animal lives from moment to moment; even the children and the vicious man "look before and after", if they do not, like good men "see life steadily and see it whole".

Seth—Ethical Principles.

९. भोगैश्वर्यप्रसक्तानाम्

The defect of Hedonism as a rule of life is that if you persistently make pleasure your aim, you find after a short experience that nothing pleases.

Joad—Counter Attack from the East.

१७. दुःखान्तं च निगच्छति

The mastery of Self no doubt requires a continual watch. Every one however can win the victory if he chooses.

Avebury—Peace and Happiness.

१८. यत्तदग्रे विषमिव

True pleasures are paid for in advance ; false pleasures afterwards.

Avebury—Peace and Happiness.

१९. विषयेन्द्रियसंयोगात्

You have to acquire control over the sex impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature—the Sex Relation—knows not that he is literally spilling his own blood—his own white blood that constitutes his vitality.

Ram Tirtha.

२०. यदग्रे चानुबन्धे च

The feeling and the object to which it corresponds, are like the two sides of a curve. They are distinguished from one

another, yet they are inseparable. And the nature of the objects makes all the difference in the world to the kind of pleasure that we feel.

Mackenzie--A Manual of Ethics.

२१. ते खल्वपि रमन्ते च

Take care to get what you like, or you will be forced to like what you get.

Bernard Shaw.

२४. या निशा सर्वभूतानाम्

1. He that saveth his life, shall lose and he that loseth his life, shall find it.

2. It is out of the death of the Natural man, that the Spiritual life is born.

Seth--Ethical Principlee.

२५. प्रवृत्तिं च निवृत्तिं च

Wisdom has been defined as knowing *what one ought to do next*; virtue in doing it.

Ram Tirtha.

३४. अनेकचित्तविभ्रान्ता

We might enjoy much peace, if we would not busy ourselves with the words and

deeds of other men, with things which appertain nothing to our charge.

How can he abide long in peace, who thrusts himself into the cares of others, who seeks occasions abroad, who little or seldom recollects himself within his own breast.

Imitation of Christ.

३५. यजन्ते नामयज्ञेस्ते

We find as a rule that liberal and sympathetic sects lose the intensity of religious feelings, and in their hands, religion is apt to degenerate into a sort of politico social club life.

Vivekananda—Bhaktiyoga.

३६. प्रद्विषन्तोऽभ्यसूयकाः

On the other hand intensely narrow sectarians, whilst displaying a very commendable love of their own ideals, are seen to have acquired every particle of that love, by hating every one who is not exactly of the same opinion as they are.

Vivekananda—Bhaktiyoga.

४०. हिरण्मयेन पात्रेण

There have always been recognised evils greater than suffering and goods greater than freedom from suffering.

Mackenzie—Hindu Ethics.

४१. प्राप्तम् प्राप्तम् उपासीत

Our life is not to be guided by opportunism, by adjustments to events, but by principles of conduct which no circumstances can change. For that reason, it is not granted to any oracle-monger, to lift the veil of future.

Macnicol—Religion of Jesus.

४२. अस्यैव त्वयि शंका अपि

1. Sensibility is no doubt a large and important element in human life, but it is not the *characteristic* element. The adult views the sorrows of the child as nothing but pure fancy. Consequent on the enlargement of consciousness, the ego becomes more and more unaffected by the minor things of life.

Stray Thoughts on Bhagavadgita.

2. "Odd that it is the sight of trouble which makes me want to live more earnestly; for the deeper you live, the more trouble you have. But I suppose that trouble is a man's birth-right and instinct makes him seek it."

Deland—Sydney.

५१. वासनौधस् त्वया पूर्वम्

Sow an act, and you reap a habit ;
Sow a habit and you reap a character ;
Sow a character and you reap a destiny.

Thackeray.

५५. द्वयं समं समाश्रयेत्

Spiritual progress is impossible without peace of mind, and peace of mind cannot be had, till the heart be purified.

Chambat Rai—Key of Knowledge.

५६. पौरुषं कारणं केचिद्

If a leech be applied to a mother's breast, it will suck blood and not milk.

Guru Das—Var. 17.

६०. यो यस्मिन् कुर्वते कर्म

1. Your present surroundings are created by yourself, the little world of relations is of your own workmanship, your future will be your own doing. You are master of your own destiny.

Ram Tirtha.

६०. तादृशं तादृशेनैव

1. Every moment is a day of judgment.

Champat Rai—Key of Knowledge.

६१. सुशीघ्रमपि धावन्तम्

It should be recognised that the doctrine of Karma owes its far-reaching influence, and its marvellous vitality, to the elements of truth which underlie it. It is based on a conviction of the immense significance of all human activity.

Mackenzie—Hindu Ethics.

६२. उपतिष्ठति तिष्ठन्तम्

1. The laws do not recognise any such thing as a generally good man, or a habitually bad one. They are simply concerned

with each individual thought or act by itself. Every thought, whether good or bad, sets certain forces in motion, which must have their effect.

Champat Rai—Key of Knowledge.

2. 'Though the mills of God grind slowly.
Yet they grind exceeding small.

Though with patience He stands waiting.
With exactness grinds He all.

६६. तेषामादित्यवज्ज्ञानं

It is because the man is what he is, that any particular stimulus acts as stimulus to him. The "environment" is his environment; to another it would be none.

Seth.

६७. शुभाशुभाभ्याम् मार्गाभ्याम्

The capacity of becoming voluntarily good, necessitates the possibility of becoming what is not good.

Koelle—Muhammad.

६८. अशुभाच्च चालितं याति

Corresponding to the conception of the standard as a Law, we speak of conduct as 'Right' or 'Wrong', and corresponding to the conception of the standard as an End, there are such terms as 'good' and 'bad'.

Muirhead—Elements of Ethics.

७२. युयोधि अस्मज् जुहुगणम् एनः

Christianity does not recognise suffering as the primary evil. Sin is the fundamental evil. Sin is not considered to be evil because it leads on to suffering, but on its own account.

Widgery.

८२. धर्म एव कृतः श्रेयान्

Science, as Bertrand Russel has pointed out, does not change man's desires; it merely increases his power of satisfying them. If the desires are good, this added power of satisfaction is itself a good; if evil, it is proportionately an evil.

Joad—Counter Attack from the East.

१५. अतिवादाद् वदाम्येष

1. Amiel asserts that civilisation rests on conscience, and not on science.

Avebury—Peace and Happiness.

2. Man lives under the power of the idea of the supreme reality of moral distinctions, and of their absolute significance. To invalidate the hypothesis would be to invalidate life which is based upon it.

Seth—Ethical Principles.

१६. प्रज्ञा हि नृणाम् अधिको विशेषः

1. There is no doubt that sensibility is a large and important element in human life. The question is whether it is the ultimate and the characteristic element.

Man is so constituted as to be susceptible to pleasure and pain, and he might conceivably make this susceptibility the sole guide of his life. That he cannot do so, consistently with his nature, is due to the fact that he is also so constituted, as to regulate his feelings, by reference not only to one

another, but to the rational nature, which belongs to the humanity and differentiates him from the animal creation.

In the animal pleasure and pain are the sovereign masters. In man they are subjected to the higher sovereignty of reason.

Seth.

2. 'The distinctive characteristic of man is that, he has the power of reflecting upon the immediate animal impulses which sway him, and of viewing them, one and all, in relation to a permanent and total good.

Seth.

१७. न मनुष्याच् श्रेष्ठतरं हि किञ्चित्

Yet it is the profoundest and at the same time the most obvious of truths, that man makes all the Vedas, Bibles and Qurans. They are such only to him who believes them to be such. The belief of the man makes them what they are.

*Bhagwan Das—Introduction to
Hindu Ethics.*

१८. यदा मा आगन् प्रथमजा ऋतस्य

1. It is the prerogative of a rational being to be self-legislative.

Seth.

2. Man could not have been the crown and the master-piece of God's workmanship, if he had not been made a free agent able to determine himself for good.

Koelle—Muhammad.

१००. तिर्यग्-योनौ प्रसूयते

Unless above himself he can,

Erect himself, how mean a thing is man.

१०२. मर्त्येषु अग्निर् अमृतो निधायि

The law may be expressed consciously or unconsciously, by the being or merely, through the being. Now, the law of the life of a rational being, must be autonomy. Moral self-realisation is "realisation of Self by Self." The law of Nature's life, is heteronomy; it is part of a longer system, and comes under the law of that system. But a

rational being is an end in himself, and can find nowhere, save in his own nature, the law of his life. This is the prerogative of reason—to legislate for itself.

Seth.

१०४. अस्त्येवात्र न संशयः

That there is an absolute or ideal good is the assumption of every Ethical theory—an assumption which simply means that here, as every where, the universe is rational. The Scientific thinker cannot, any more than the ordinary man, escape from the faith in an absolute good. To surrender the conviction of an absolute human good would be fatal to all ethical enquiry.

Seth.

१०६. अस्ति चेत् तत् समुत्तीर्णो

As the faith in a Supreme Good must remain as long as life lasts, the scientific effect to convert that faith into rational insight of ethical theory, must also continue.

Seth.

१०९. धर्मो रक्षति रक्षितः

Every sort of energy and endurance, of courage and capacity for handling life's evils, is set free in those who have religious faith. For this reason, the strenuous type of character will in the battle-field of human history, always outwear the easy-going type, and religion will drive irreligion to the wall.

James—Journal of Ethics.

CHAPTER III

३. काम एष क्रोध एषः

1. One should always keep his temper. If he is in the right, he can surely keep it. If he is in the wrong, he cannot afford to lose it. One who loses his temper, loses his case.

Avebury.

2. Sin is the theological name for the evil, as it appears invading the will of man, and entrenching itself at the centre of his personality.

Macnicol—Religion of Jesus.

९. ध्यायतो विषयान्पुंसः

For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil motion, and the consent.

And so little and little our wicked enemy getteth complete entrance, whilst he is not resisted in the beginning.

And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.

Imitation of Christ.

११. तम् तम् एवाभिजानाति

The man with tooth-ache thinks everybody happy, whose teeth are sound.

Bernard Shaw.

१३. अतः संकल्पसिद्धो अयं

If a portion of his wealth be diminished by chance, he would break his heart over it ; like that millionaire of Rome, who finding one day that he had only a million

pounds left, is said to have died in intense sorrow.

Lingesa Mahabhagavat.

१६. यान्येव पुरुषः कुर्वन्

Men are April when they woo,
December when they wed.

Shakespeare.

१७. नालं सुखाय सुहृदो

There is one person we can certainly make happy, if we set about the right way. He can do it, but no one else can, though others may help.

Avebury—Peace and Happiness.

१९. पुरुषः सुखदुःखानां

1. The poet gathers fruit from every tree.
Yea figs from thorns and grapes from
this tles he.

Touched by his hand the meanest weed
that grows

Towers to a lily, reddens to a rose.

Waston.

2. Mind is its own place, and can itself make a hell of heaven, or a heaven of hell.

Milton.

२१. येन तृप्यत्य् अभुञ्जानो

We all wish for peace and happiness. We cannot hope for more, and we need not wish for less.

Avebury.

२२ वाञ्छाकाले यथा वस्तु

The zest of our pleasures lies in the expectation, and the poignancy of our pains is due to our anxiety.

Stray Thoughts on the Bhagvat Gita.

२६. सर्वे आत्मवश सुखम्

It is your own look-out whether you would be happy or miserable.

Champat Rai—Key of Knowledge.

३. योऽन्तः सुखाऽन्तरागम

And therefore a man should settle himself so fully in God, that he need not to seek many comforts of men.

Imitation of Christ.

३४. न जातु कामः कामानाम्

If we get the sense-enjoyment we desire, we become impatient for more, and thus make ourselves miserable. If we do not get the enjoyment, we have to suffer from disappointment.

*Mahabhagavat—Heart of the
Bhagvat Gita.*

३६. यश्चेतान् प्राप्नुयात् सर्वान्

The relation of happiness to desire (which directly mars the manifestation of the natural delight of the soul) may be expressed

mathematically as $\frac{\text{happiness}}{\text{desire}}$ so that if we

keep on increasing the denominator, our unit of happiness may be reduced to an infinitesimal fraction, but become whole by its elimination.

Champat Rai—Key of Knowledge.

३९. न प्राप्नोति क्वचित् किञ्चित्

Pleasure is as much beyond our reach, as treacle on elbow is to the tongue.

*Madhavacharya—
Sarva Darshan Samgraha.*

४०. तुष्टिस्तु परम सुखम्

The wise man knowing that the course of Nature does not make provision for the satisfaction of all our desires realises that the great secret of happiness lies in the reduction of our desires to a minimum.

Mackenzie—Manual of Ethics.

४२. विमुक्तः सर्वशः सुखी

He that does not measure the gift of Nature by his desires, finds that Nature makes ample provision for his happiness.

*Mohit Sen—Elements of Moral
Philosophy.*

४५. त्यागेनैकेन अमृतत्वम् आनशुः

Asceticism has been the expression of a sense of the supremacy of the spiritual over the material, of the eternal over the temporal, and however much one may disagree with the Hindu conceptions of the nature of the spiritual and the eternal, it means much that there should have been so many, who have sought resolutely and fearlessly, and

at all costs, to pursue the Highest that they knew.

Mackenzie—Hindu Ethics.

४८. गोशताद् अपि गोक्षीरं

The more a man possesses, over and above what he uses, the more care-worn he becomes.

Bernard Shaw—Man and Superman.

६३. यतो यतो निवर्तते

Lack of wealth is poverty, but lack of desire for wealth is richness.

The Mystics of Islam.

६४. यत् किञ्चिदपि संकल्प्य

We suffer because we sin, and we sin because we decline to suffer.

Illingworth—The Problem of Pain.

६६. सत्यस्योपनिषद् दमः

Do every day or two, something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.

Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it, will be his salvation from ruin.

Muirhead—Elements of Ethics.

७६ विषयान् शनते यस्तु

A famous mystic was brought into the presence of Harun-ur-Rasid, who said to him "How great is thy abnegation?" He replied "Thine is greater, because I make abnegation of this world, and thou makest abnegation of the next."

Sell—The Faith of Islam.

७७. विहाय कामान्यः सर्वान्

The impulse towards pleasure, if too predominant, defeats its own aim, so that in order to get pleasure, it is necessary to seek something else, and the best way to get it, is often to forget it.

Mackenzie—Manual of Ethics.

७८. आपूर्यमाणम् अचलप्रतिष्ठं

1. Paradoxical as the assertion may be, the conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable.

Mills.

2. A certain degree of disinterestedness seems to be the condition precedent in order to obtain full enjoyment. A man who maintains throughout an epicurean mood, fixing his aim on his own pleasure, does not catch the full spirit of the chase. His eagerness never gets the sharpness of edge, which imparts to pleasure its highest zest.

Mackenzie--Manual of Ethics.

न कामकामी

3. Folly is the direct pursuit of happiness.

Bernard Shaw.

८०. श्रद्धामयाऽयं पुरुषो

1. The most truly real thing about a man, is his highest ambition.

सत्त्वानुरूपा सर्वस्य

2. Happiness is relative to the nature of the person who enjoys it.

Mackenzie—Manual of Ethics.

८१. दिष्ट्या न त्वं शृगालो वै

It is better to be a human being dissatisfied, than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied.

Mill—Utilitarianism.

८२. आमिषे गृध्यमानानाम्

The happiness of a man is different from the happiness of a beast. The happiness of a wise man is different from the happiness of a fool. What constitutes our happiness, in fact depends upon the universe in which we live.

Mackenzie—Manual of Ethics.

आमिषं नैव नो हीष्टम्

The question of ethics is not what pleases but what ought to please; in what activities may I, as a human being, rightly take pleasure.

Seth.

८४. राहुग्रस्तस्य सोमस्य

True joy is the natural attribute of the soul, and becomes an actuality of experience, the moment one gives up the idea of extracting it from things outside of his own self.

Champat Rai—The Key of Knowledge.

८५. आत्मानं चेद् विजानीयाद्

Stone-walls do not a prison make

Nor iorn-bars a cage.

A mind happy and contented

Take these for a hermitage.

८८. दुःखेष्वनुद्विग्नमना

The Self is more than the feeling, and it cannot obtain the satisfaction which it demands, in what is admittedly a mere form of feeling.

Muirhead—Elements of Ethics.

९२. तानि सर्वाणि संयम्य

An unorganised or chaotic life, at the beck and call of every stray desire, must be to such a being as man, a life not of happi-

ness, but of misery. In virtue of his rational nature, he must organise his life.

Seth.

९३. केलिः मात्सर्यमेव च

If there be any good in thee, believe that there is much more in others, that so thou mayest conserve humility within thee.

The humble enjoy continual peace, but in the heart of the proud is every and frequent indignation.

Imitation of Christ.

९७. एषः योगविधिः कृत्स्नः

It is a familiar psychological fact, that immersion in the pleasures of the senses, renders understanding of, and belief in, the value of spiritual ideas, difficult.

Mackenzie—Hindu Ethics.

९८. तपोमूलम् इदं सर्वम्

All moral progress consists in the subordination of the lower to the higher impulses; and at a certain stage, it may be

more important to conquer the lower than to give effect to the higher.

How far it is possible to effect this conquest without appeal to higher and more positive principles of action, is a question for the educator.

What is certain, is that morality begins in self-restraint and self-denial, and that it is impossible to conceive of circumstances, in which this negative element will be totally absent from it.

Muirhead--Elements of Ethics.

१००. शक्नोतीहैव यः सोढुं

Occasions of adversity best discover, how great virtue or strength each one hath. For occasions do not make a man frail, but they shew what he is.

Imitation of Christ.

१०२. यदा सर्वे प्रमुच्यन्ते

God is a man minus desire, and man is God plus desire.

Champat Rai--Key of Knowledge.

CHAPTER IV

१७. न हि कश्चित्क्षणमपि

Our choice lies, not between work and no work, but between drudgery and intelligent work, between working like a slave of Nature, and working like a Master.

Man, as he is, must work in spite of himself ; but it lies with him to choose the line of work. He may take a rope and hang himself, or use the self-same rope to bind elephants and tigers and rule them.

Lingesa Mahabhagavat—

Heart of the Bhagavat Gita.

१९. न कर्मणामनारम्भान्

We reap the effects of laziness, as well as of work. There is no escape. We may fret and fume, but there is no help for it.

Mahabhagavat—

Heart of the Bhagavat Gita.

२०. कामात्मता न प्रशस्ता

In denying human desire a place in the good life, asceticism denies the only means

by which the ideal end can ever pass into actuality.

Muirhead.

२६. यस्त्विन्द्रियाणि मनसा

To occupy the point of view of the Higher Self is not therefore to withdraw from all our desires, it is rather to place all our desires in their right relations to one another. Dirt has been defined as "matter in the wrong place". So moral evil may be said to consist in the misplacement of desire.

Mackenzie—Manual of Ethics.

४४. यावत् गोस्तनपानाच्च

Life or practice, always precedes theory or explanation. We are men, before we are moralists.

Seth.

५१. कर्मेन्द्रियाणि संयम्य

It is possible to stop all sense work, but that will be useless, for a mind not qualified

for the higher stage, will ever keep thinking of sense pleasures.

Mahabhagavat---

Heart of the Bhagavat Gita.

५३. न बाह्यद्रव्यम् उत्सृज्य

Many seek to fly temptations and do fall more grievously into them.

Imitation of Christ.

५४. लब्ध्वा हि पृथिवीं कृत्स्नां

Most of the Sufi practices can be summed up in the word "poverty". What the Sufi aims at, is to undergo *out of choice*, the privations which the poor man undergoes *out of necessity*.

*Margoliouth—Early Development of
Muhammadianism.*

५६. आत्मज्ञानं समारम्भस्

"Think of the other world also" is a very wise counsel. But by an excess, it has changed into "Think of the other world only".

Bhagavan Das—In Hindu Ethics.

५७. सर्वथा धर्मनित्यन्तु

It does not mean that the good man is the man who always labours under a "Sense of duty." On the contrary by a familiar paradox, a man can only do his duty by forgetting to think about it, by interesting himself in the business on hand, and not in his motives for doing it.

Muirhead--The Elements of Ethics.

६२. संकल्पेषु निरारम्भो

True rest, true actlessness is to work always disinterestedly for the good of the world. Real rest indeed does not depend on working or not working. It is merely a state of the mind.

Mahabhagavat--

Heart of the Bhagavat Gita.

६४. आकिञ्चन्ये न मोक्षो अस्ति

Not lack of wealth, but lack of desire for wealth, is what marks the Sufi.

Nicholson.

६८. ग्रामान् निष्क्रम्य मुनयो

The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things.

Imitation of Christ.

७१. विषया विनिवर्तन्ते

1. Love of one object can be removed only when we have placed our love on something else.

Lingesa Mahabhagavat.

2. Virtue consists not in abstaining from vice, but in not desiring it.

Bernard Shaw—Man and Superman.

७२. उपोष्य संशिता भूत्वा

Apart from the social instructions and the rights and duties they represent, the individual life shrivels up into quite insignificant proportions. In connection with them, it expands to the full extent of its recognized capabilities.

Muirhead—Elements of Ethics.

७४. पत्राहारैर् अदमकुट्टैः

The perfection of a clock is not to go fast, but to go well.

८८. यथा यथैव जीवेद् हि

1. That life is worth living, is the postulate of life itself. Such a faith may be blind illusion, but it is none the less actual and inevitable.

Seth—Ethical Principles.

2. Even as scientific understanding starts with the assumption, that our powers are trustworthy, and will lead to a system of truth, which will make the universe intelligible, ethical endeavour assumes that life is worth living and will yield to the vision of the good. Logic and Ethics take for granted the meaningfulness of life, which they require, but cannot establish.

Radhakrishnan—An Idealist View of Life.

९४. श्रोत्रादीनीन्द्रियाण्यन्ये

In all of us, thought and action are acting and re-acting. Our thoughts influence acts as much as our acts influence

thoughts. A man who attends to his actions, will soon learn to attend to his thoughts.

९९. यज्ञशिष्टामृतभुजो

In this way individuality must be absorbed into personality, and the separate self, as separate, must die. We must "crucify the flesh" if we would live "the life of the spirit" and from the death of the Lower, emerges the life of the Higher Self.

Only this "crucifixion", this "death" is not to be attained, as is sometimes supposed, by the *suppression* of the lower self, but by its *subordination* to the life of the higher self.

Muirhead.

१०४. अविद्यया मुच्यंतीर्त्वा

The Ethical side of the teaching of the Upanisads, comes out rather in relation to the preparation that is supposed to be necessary, before the individual is in a position to be able to attain deliverance.

Mackenzie—Hindu Ethics.

CHAPTER V

२. स्वल्पमध्यस्य धर्मस्य

All cannot indeed, reach in a single life, the highest in this path, but all can go forward.

Aurobinda.

५. यस्य सर्वे समारम्भाः

One should avoid the attitude in which objects and activities are looked at with an eye to their effect upon our own personal pleasure or happiness, rather than the attitude of interest in the objects and activities simply as elements or conditions of a worthy human life.

Muirhead---Elements of Ethics.

१४. अनुबन्धं क्षयं हिंसाम्

The motive of what we do, is all important, as far as we ourselves are concerned, but matters comparatively little to others.

Avebury.

१५. यज्ञाय सृष्टः पुरुषो

To seek to rise above Duty or Law, is, as Kant said "moral fanaticism". Duty is the peculiar category of the human life, of the life of a being at once finite and infinite—the voice of the Ideal, to the actual man.

Seth—Ethical Principles.

१६. इन्द्रियस्येन्द्रियस्यार्थे

The struggle is not with Evil in general, or with Nature in abstract, it is with this particular form of evil, it is with our nature, or besetting sin. The forces of rebel Nature are concentrated at some one point, or at a few points.

Seth.

१७. रागद्वेषवियुक्तस्तु

Karma Yoga teaches that work by itself is quite harmless, and all our miseries come from our Sanga.

If we just understand this aright, and avoid this error, work becomes a mere play to us, instead of being a bugbear.

Lingesa Mahabagavat.

१८. प्रसन्नचेतसो ह्याशु

One should not merely do right things, but enjoy right things; not merely be industrious, but love industry; not merely be learned, but love knowledge; not merely be pure, but love purity; not merely do justice but to hunger and thirst after justice.

Khoda Baks—Essays Indian and Islamic.

३५. यष्टव्यमेवेति मनः

A man goes to catch his own shadow. Let him run till the end of time, never, never, will he be able to catch it. But let him turn his back upon the shadow and face the sun, then the same shadow begins to run after him.

The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay dogging you.

Ram Tirtha.

४२. सत्कारमानपूजार्थं

The life of a good religious person ought to be adorned with all virtues that he may inwardly be such, as outwardly he seemeth to men.

Imitation of Christ.

४८. यो अर्चितः प्रतिगृह्णति

One acquires Moral excellence, if the motive is pure ; material prosperity, if the act is outwardly good.

Annie Beasant.

४९. मानसं मनसैवायं

The motive of what we do, is all-important as far as we ourselves are concerned, but matters comparatively little to others.

Avebury

५२. कार्यमित्येव यत्कर्म

To do the right because it is right, in the scorn of consequence.

Tennyson.

५६. न म्रियंयुर् न जीवेयुर्

The thwarting of our wills, is the evidence of a Higher Will.

Macdonald—Vital Forces.

५७. अधिष्ठानं तथा कर्ता

It is no use jumping till you come to the ditch.

Avebury.

६०. शरीरवाङ्मनोभिर्यत्

First learn, then speak, then act.

Bukhari.

६३. मनसा चिन्तयन् धर्मं

We may indulge in tall talk and take very high flights, but we are like vultures all the same ; our mind is directed to the piece of carrion below.

Vivekananda.

६४. न धर्मसाधनं वाचा

1. If you do not act on what you profess to believe, you do not really and in truth, believe it.

Avebury—Peace and Happiness.

2. Conduct is a language that seldom lies.

3. To adopt a Kantian phrase, we may say that if reason without feeling is empty, feeling without reason is blind.

Seth.

६५. पठकाः पाठकाश्चैव

He who can, does.

He who can not, teaches.

Bernard Shaw.

६६. न गाथा गाथिनं शास्ति

It is easier to be wiser for others, than for oneself.

Avebury.

६८. न वेदानां परिभवात्

Cleverness serves for everything, but suffices for nothing.

Avebury.

७०. अस्तु वात्र फलं मा वा

Death may live, or death may die,

And truth be light or night,

Not for gain of heaven may man
Put away the Rule of Right.

Swinburne.

७१. धृत्युत्साहसमन्वितः

It is not a world in which any one can expect to be prosperous if he is easily discouraged.

Avebury.

७२. विषादी दीर्घसूत्री च

Millions are defeated in life's struggle not so much by heredity or environment as by themselves. Doubting their own worth, they create doubt in other minds. Placing a mean valuation upon their own ability, others accept their estimate.

Your own attitude will have more than anything else to do with establishing others' confidence in you. The world believes in the man who dares, the man who trusts himself.

Marden.

७४. धृत्या यया धारयते

Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost. Idleness would be shut out at every avenue, and with her that numerous body of vices, that make up her train.

Bishop Horn.

७९. न शोकः शोचमानस्य

Worry never helps, but always hurts ; it never builds, but always tears down ; it never cures but always kills. Avoid it, as you would an assassin. It is without pity, conscience or remorse.

Miller—Life Triumphant.

८०. यत्तु कार्यम् भवेत् कार्यम्

It is no good worrying. Either we can change the circumstances or we cannot. If we can change them, of course we shall do so, and it is unnecessary to worry. If we cannot change them, it is clearly useless.

Avebury.

८१. शोकस्थानसहस्राणि

We torment ourselves more than others can torment us. The worst misfortunes are those that never happen after all.

Avebury.

८४. अयुध्यमानः म्रियते

The worst misfortunes are those that never happen at all.

Avebury--Peace and Happiness.

९२. ये शूराः ये च विक्रान्ताः

Let it be remembered that the happening of an unforeseen event does not mean that that event happens without a cause preceding it, (in other words that it is a pure intervention of God). It is only the concomitance of our actions, and the happenings of events which are without our control, that we designate by the word chance or luck, solely from the standpoint of success or failure.

Vaidya—Epic India.

९३. ऐकगुण्यम् अनीहायाम्

It is more often the seeker who finds, than one who is not searching.

Margoliouth-Muhammad.

९५. आयुर् न सुलभं लब्ध्वा

Time past we make our own by remembrance, the present by use, and the future by providence and foresight.

Avebury—Peace and Happiness.

९७. श्वः कार्यम् अद्य कुर्वीत

The present is ours,-the future may never be.

Seth.

१००. आरभेतैव कर्माणि

1. The more we do, the more we can do.

2. The object of rest and leisure is to prepare for energy and progress, the object of sloth is to avoid any exertion. *Avebury.*

3. And if he that firmly purposeth often faileth, what shall he do that seldom purposeth anything, or with little resolvedness.

Imitation of Christ.

१०३. युक्तः कर्मफलं त्यक्त्वा

The same sun which is the source of all energies and gives life to all, is also the cause of death by sun-stroke.

Stray Thoughts on the Bhagavat Gita.

CHAPTER VI

१०. यदा ते मोहकलिलं

1. The progress of moral education, brings us sooner or later, to therd stage, at which the Outer law, if it is to maintain its influence, must produce its "certificate of birth", or in other words, must show, that it is only the reflection of an inner order.

Seth.

2. For a child, a teacher is necessary, but the aim of the true teacher is to fit his pupil to do without a teacher.

Esslemont.

११. श्रुतिविप्रतिपन्ना ते

The problem is to find the centre of the Circle (the Law of Life), and the centre must lie within, and not without the Circle.

Seth—Ethical Principles.

१४. यया धर्ममधर्मं च

You ride using another man's season ticket, or you tell a white lie, or speak an unkind word; and conscience, if a little used to such thing, never winces. But you bow to the wrong man in the street, or you mispronounce a word, or you tip over a glass of water, and then you agonise about your short-coming all day long; yes from time to time for weeks. Such an impartial judge is the feeling of what you ought to have done.

Royce—Religious Aspect of Philosophy.

१८. ध्रुवं ज्योतिर् निहितं

Two things fill the mind with ever new and increasing admiration and awe, the

oftener and the more steadily we reflect on them: the starry heavens above and the moral law within.

Kant.

१९. राजा हि कम भुवनानाम् अभिप्रीः

The inner experience has also the character of compulsion—a compulsion which goes beyond, and sometimes conflicts with that of the community. It is this fact which appears to be decisive against such theories of religion, which interpret conscience as due to the compulsion of the community.

Widgery.

२२. ईशानं भूतभव्यस्य

Conscience, what art thou?

thou tremendous power,

And art within ourselves another self.

A master-self that loves to domineer

And treat the monarch

frankly as the slave.

Young.

२४. एकः शास्ता न द्वितीयो अस्ति शास्ता

This above all, to thine ownself be true
And it must follow, as the night the day,
Thou canst not be false to any man.

Hamlet.

३१. यद् अन्यैर् विहितं नेच्छेद्

Act only on that maxim which thou canst
at the same time will to become a universal
law.

Kant.

३२. अहिंसा परमो धर्मस्

If love breaks law, it is the fulfilment of
law.

Ram Tirtha.

३४. न जातु नाहम् अस्मीति

If thou canst not make thyself such an
one as thou wouldest, how canst thou expect
to have another in all things to thy liking

Imitation of Christ.

३६. गृहं छत्राणि मित्राणि

1. Confound not love with attachment.
Your wife and children, instead of being

the circumscribing hedges of your affections, ought to be the centre of radiation of love to the whole world.

Rama Tirtha.

2. A man may love his country even above his own life, but a fairer spirit is still called for. Above and at the base of patriotism and suffusing it through and through, must be religion—love of the whole great world, in which every nation and all creation are included.

Younghusband.

Hare—Religions of the Empire.

३७. परिमुञ्चन्ति शास्त्राणि

“Just cause” is always merely another name for our own cause, however unjust that cause may be.

Winternitz-Indian Literature.

३९. ममेति च भवेन् मृत्युर्

Had Adam eaten seven apples, and yet never claimed anything for his own, he would not have fallen.

Theologia Germanica.

४२. रमते निहन् स्तेनः

We will have others kept under by strict laws, but in no sort will ourselves be restrained.

Imitation of Christ.

४७. नैव नित्यं जयस् तात

God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.

Imitation of Christ.

५३. मैत्रः ब्राह्मण उच्यते

What does love mean? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you.

Ram Tirtha.

५३. कुर्याद् अन्यद् न वा कुर्याद्

If there be experiences of a higher order than the Ethical they transcend the Ethical

not by way of simple negation, but by way of fulfilment.

Mackenzie—Hindu Ethics.

५५. कः कस्य चोपकुस्ते

'The person—not the Society—is the ultimate Ethical unit. The individual is more than a mere instrument of the Society. He too is an Organism, and has a life and ends of his own.

Seth.

५६. न ह्यात्मनः प्रियतरः

I cannot love my neighbour as myself, any more, than I can love all my neighbours alike.

Seth—Ethical Principles.

६२. आत्मानम् असमाधाय

1. It must always be necessary to take more thought for our own individual development than for that of any one else, because each one best understands his own individual needs, and has the best means of working out his own nature to its perfection.

2. If every one were to devote himself *entirely* to the good of others, this would be fatal to the good of others. For if each one neglected himself, he would deteriorate in his ability to help others.

Mackenzie—A Manual of Ethics.

६३. स्वमर्थे यः परित्यज्य

1. There is, no doubt, a sort of pleasure in the assumed superiority implied in the supposed ability to help the poor, but let the physician heal himself, before he can hope to heal others. Conquest of the mind is the primary duty of the aspirant.

Chatterjee—Ethical

Conception of the Gatha.

2. If you begin by sacrificing yourself to those you love, you will end by hating those to whom you have sacrificed yourself.

Bernard Shaw.

६४. न परस्य न चात्मनः

1. We should try to reach a universal point of view—a point of view from which

our own private good is no more to us than the good of anyone else.

No doubt it must always be necessary for us to take more thoughts for our own individual development than for anyone else (because each one best understands his own needs), but when this is done from the point of view of the whole, it is no longer properly to be described as Egoism. It is Self-Realisation, but it is Self-Realisation for the sake of the whole. We seek neither our own good simply, nor the good of others simply, but the good, both of ourselves and of others, as members of a whole.

Mackenzie—A Manual of Ethics.

सर्वात्मनैव धर्मस्य

2. Not that we serve others, only to serve ourselves better. We ought not to regard another person, as the instrument, even of our highest self development. They too, are ends in themselves. Men are not mere individuals, but the bearers of a common personality.

Seth.

६५. श्रेयान्स्वधर्मो विगुणः

An erring conscience is a chimera.

Kant.

६६. श्रुतं प्रज्ञानुगं यस्य

1. In any progressive society, there must be liberty of action on the part of the individual within limits. There must be for him the possibility of escape from the circle into which he is born, into another and wider circle.

Mackenzie—Hindu Ethics.

2. Individuality (conscience) applied alone, leads to anarchy. Society (Tradition), if it be not constantly interpreted and impelled upon the route of the future, by the intention of conscience, begets despotism and immobility. *Truth is found at their point of intersection.*

*Mazzini—Essays on the
Condition of Europe.*

६९. यद् हिंसादिकृतं कर्म

We cannot (justifying the means by the end) defend the holy Crispinus "who stole

leather to make boots for the poor " nor the persecution of heresy, whose weapons were the thumb-screw and the stake, and whose intention the advancement of the glory of the Lord.

*Mohit Sen—The Elements of
Moral Philosophy.*

७३. आत्मन्येवात्मनात्मानं

A person sees Personality in every person and finds satisfaction in Personality in every other Person.

Mackenzie—A Manual of Ethics.

७४. आत्मौपम्येन

How is it possible to discern the soul of goodness in things evil? By means of love, says Jalaluddin, and the knowledge which love alone can give.

Nicholson—The Mystics of Islam.

७६. इहैव तैर्जितः सर्गः

The only medium through which spiritual force can be transmitted is love.

Vivekananda—Bhaktiyoga.

७९. यद् यद् इच्छन्ति तत् सर्वम्

Anyone—a fool or an idiot can be exclusive. It comes easy. It takes and signifies a large nature to be universal, to be inclusive. Only the man or woman of a small personal, self-centred, self-seeking nature is exclusive. The man or woman of a large royal un-self-centred nature never is.

'The larger the man or the woman, the more inclusive they are, in their love and in their friendships. The smaller the man or the woman, the more dwarfed and dwindling their nature, the more they pride themselves in their exclusiveness.

Trine—In Tune with the Infinite.

९०. नैकम् इच्छेद् गणं हित्वा

The idea of stamping out all controversy and division, stamping out all thoughts, by imposing one dogmatic creed upon all believes, is altogether an autocratic idea ; it is the idea of the single-handed man, who

feels that to work at all, he must be free from opposition and criticism.

Wells—Outlines of History.

९१. धर्मार्थे पृथिवीं त्यजेत्

One must not prefer one's life to one's Self.

Avebury.

९७. मिथ्याप्रवृत्तान्

To lie as Desdemona lied, and deceive like Pylades, to commit suicide with Otho and sacrilege with David.

Mackenzie—A Manual of Ethics

९८. मनः करोति पुण्यानि

There are works formally evil, which may be the outcome of stupidity, or good intention unskilfully executed, as well as of evil purpose. And there are deeds apparently good, which are the outcome of long-sighted wickedness.

Mackenzie.

९९. एकोदरकृते व्याघ्रः

“If I” said Dr. Johnson “fling half-a-crown to a beggar, with the intention to break his head, and he picks it up and buys victuals with it, the physical effect is good but with respect to me, the action is very wrong”.

Mackenzie—A Manual of Ethics.

१०१. ईश्वरो वा भवेत् कर्ता

. Every statement of moral duty, implies at least pre-suppositions of a metaphysical or theological kind, and the barely ethical is something that does not exist.

“In such a case the student of morals has to proceed beyond the ethical, to the foundations on which the ethical rests.

Mackenzie—Hindu Ethics.

१०४. न तद् अस्ति न यत् सत्यम्

An erring conscience is a chimera.

Kant.

१०६. समानां श्रद्धाधानानां

The unity or solidarity of the Individual and Society must be so conceived, that the wider social life, with which he identifies himself, so far from destroying the personal life of the individual, shall focus and realise itself in that life.

Seth--Ethical Principles.

१०७. न हिनस्ति नारभते

There is a self-assertiveness which is not selfish—a sense of the worth of Personality which is not pride.

Mackenzie--Hindu Ethics.

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CHAPTER VII

२. बुद्धिद्वैधं वेदितव्यम्

Bukhari says “First learn, then speak, then act”.

Zwemer.

३. धर्मो ह्यनीयान् वचनाद्

There was no want of universalisation in the matter, when Rob Roy proclaimed

The good old rule

The simple plan

That those would take

Who have the power

And those would keep who can.

And if a mere formal consistency—the possibility of universalisation alone—was the sole test of moral worth, no body could take any exception to the philosophy of the honourable gentleman.

*Chatterjee—Ethical Conceptions
of the Gatha.*

४. न विधिर् ग्रसते प्रज्ञां

A machine is rigid—an organism vitally flexible. The one exists, the other lives.

Khoda Baksh.

१४. भवेत् सत्यम् अवक्तव्यम्

On the area of every human society, and mixed with its throngs, there are always

C. N. 3

some who are *in* it, but not *of* it, who are there not to serve it, but to prey upon it, to use its order for the impunity of disorder and wrest its right into opportunities of wrong. Assassins, robbers, enemies with arms in their hands, madmen, are beyond the pale of such protection. The same principle applies to those who try to turn the postulate of speech to the defeat of its own ends, and through its fidelity, compel it to play the traitor. If beneath the mark, which I detect, I see the features of a false brother, who seeks access to truth in order to desecrate it, then I am not disloyal to the real order of things, if I keep it from him, even by telling him something else, by preventing truth being turned into an accomplice of crime

Marteneau.

५५. ये न्यायेन जिहीर्षन्त

Just as each man is thought to have a natural right to personal security generally, but not if he is himself attempting to injure

others in life and property : so if we may even kill in defence of ourselves and others, it seems strange if we may not lie, if lying will defend us better against a palpable invasion of our rights, and common sense does not seem to prohibit this decisively.

Sidgewick

१९. अथैतं धर्मरूपेण

Intimates and comrades do not deceive each other, but to lie to others is regarded as diplomatic. This view seems not altogether to have died even at the present day, in the international relations of civilised peoples.

Macdonell—Comparative Religion.

२६. हिंसा धर्मम् तथा हितः

There are two sorts of freedom : (i) the false, where a man is free to do what he *likes*, (ii) the true, where he is free to do what he *ought*.

Avebury.

२८. कारणात् धर्मम् अन्विष्टेत्

Reason is indispensable. It may be said that it makes mistakes ; yes, but how do we know that ? by reason.

Avebury—Peace and Happiness.

३०. हेतुभिश्चिन्तितानि च

Each part of the Scripture is to be read with the same spirit wherewith it was written.

Imitation of Christ.

३१. त्वं तु केवलमन्त्रज्ञो

Knowledge is like food, and becomes ours only when it is assimilated.

Champat Rai—Key of Knowledge.

३५. नाज्ञानाम् उदितो अयुतैः

Antesthenes used to advise the Athenians to pass a vote that “asses were horses”. And as they objected to that as irrational, “why” said he—“those whom you make generals, have never learnt to be really generals; they have only been voted such”.

Banerjee Sastri—Asura India

४०. त्वयैवैतत् महाप्राज्ञ

Ethical value is essentially objective as well as subjective- The Ethical universe is a scale of values, in which the possible interests are ranked higher or lower according to the objects in which they centre.

Seth.

४१. सत्त्वं रजस्तम इति

(a) The existence of Natural Good has been maintained by nearly all great philosophers since the time of Aristotle, and it seems to be accepted by common sense. Common sense seems to agree with Philosophers, that an animal is a greater *excellence* than a stone, that a man is a greater excellence than an animal, and that the soul is a greater excellence than the body. The reason being that there is such a thing as goodness, and that goodness is found in a higher degree in some things than in other things. And we should esteem things, according to their degrees of goodness, and

should make our choice in accordance with this estimation.

The doctrine of Evolution furnishes us with a new proof the existence of Natural Good. How can we say that there is progress in this world, that higher forms of life are being evolved out of lower forms of life, if we deny that there are in things comparative degrees of *excellence* or perfection?

Wheeler—Elementary Course of Ethics.

(b) We see that though the same reality is seen in the star, in the stone, in the flesh, in the soul, and in the clod, still it is seen more fully in living beings, than in dead matter, in developing man, than in satisfied beast, in the spiritual life, than in the intellectual.

Radhakrishnan—Indian Philosophy.

(c) True Religion means faith in good, rather than faith in God.

Rama Tirtha.

(d) Morality implies the reality of its object. The criterion of truth is found in

the object which I know, not in me, the knower. The criterion of good must be found in some object, not merely supremely interesting, but supremely worthy of interest. If we are to avoid moral scepticism, we must avoid ethical subjectivity.

Seth.

४५. न तदस्ति पृथिव्यां वा

All perfection in this life hath some imperfection mixed with it, and no knowledge of ours is without some darkness.

Imitation of Christ.

४६. नैव त्यागी न सन्तुष्टो

It is evident that if life is misery, death must be a blessed release; on the other hand, if death is a misfortune, life must be a blessing.

Avebury.

५७. ऊर्ध्वं गच्छन्ति सत्त्वस्थाः

Religion consists of the belief that there is an unseen order, and that our supreme good lies in our harmoniously adjusting ourselves thereto.

Macdonald—Religious Attitude.

मध्ये तिष्ठन्ति राजसाः

The good is the enemy of the better.

६४. उदारमेव विद्वांसो

“The virtues of the righteous are the faults of the saints” said Ghazzali. By this he means that the nearer we approach to God, the more perfect is our standard of Character.

Zwemer-Al Ghazali.

६५. प्रभवार्थाय भूतानाम्

The effort to exhaust the various special right acts is futile. They are not the same for any two men, and they change constantly with the same man.

Dewey.

६६. उत्सवाद् उत्सवं यान्ति

If you have love in your mind, you will find love; if you entertain hate, you will meet hate. If you are afraid of detectives and defrauders, you will miss them. If you expect selfishness and deceit you shall not be disappointed.

Fear not, then. Have holiness and purity in you, you will never come across anything unclean.

Ram Tirtha.

६९. दुराचारः क्षीणबलः

He who makes himself a worm, cannot complain if others trample on him.

Kant.

७३. न संकोचेन चायुत

Aggression is necessary for self-preservation ; and when a force ceases to conquer, it ceases to live. That which remains stationary and stands merely on the defensive, is doomed to defeat.

Aurobindo.

७५. युद्धाय क्षत्रियः सृष्टः

If you wish for peace, prepare for war.

Avebury—Peace and Happiness.

७८. दण्डः शास्ति प्रजाः सर्वाः

Until a moral being has learnt to control himself, he must be controlled from without. Until the moral order is developed within

him, that order must be enforced upon him.

Seth.

८४. यावद् रथ पथस् तावत्

Persistence does not imply persistence in methods that have proved infructuous.

Aurobindo.

८७. परीक्ष्य ज्ञापयन्नर्थान्

Who is so wise that he can fully know all things ?

Be not therefore too confident in thine own opinion, but be willing to hear the judgment of others.

Imitation of Christ.

८८. यो अरिणा सह

(1) It is costly wisdom that is bought by experience.

(2) Experience keeps a dear school, but fools will learn in no other.

Benjamin Franklin.

९३. कर्षणार्थो हि यो धर्मो

It is wise to make the best and not the worst of things.

Avebury.

९८. ज्ञाती चित् सन्तौ

A stone that is fit for the wall, will never be found in the way.

१००. आत्मार्थं च पचेत् तु यः

If every one were to seek only his own ends, this would be a bad way of securing the ends of even any one individual. For each one stands frequently in need of help.

Mackenzie—A Manual of Ethics.

१०४. शक्यम् तु मौनमास्थाय

Vanity it is to wish to live long and to be careless to live well.

Imitation of Christ.

१०५. औदकाः सृष्ट्यश्चैव

To maintain himself in isolated independence, to refuse to be compromised by social relations, is the surest way to fail to realise the good he seeks. To seek life in this sense is to lose it.

Muirhead—Elements of Ethics.

१०७. असाधुभ्यो अर्थमादाय

The only right that any body has, is to serve.

Ram Tirtha.

CHAPTER VIII

२. यज्ज्ञात्वा न पुनर्मोहम्

The man of religion is in vital touch with the world as a whole.

Hare—The Religions of the Empire.

३. द्वाविमौ पुरुषौ लोके

Modern Philosophy accepts the fact of 'the existence of two selves in a man a better Self which takes pleasure in the good, and a worse Self which makes for the bad', as a fact too plain to be denied.

Macnicol.

१३. न स स्वो दक्षो

The struggle is therefore between the flesh and the spirit. Like St. Paul, Ghazzali must have experienced that which he des-

cribes "The good that I would, I do not, and the evil that I would not, that I do".

Zwemer.

१६. अमर्त्यो मय्येना सयोनिः

Why is it right to speak the truth, to be just and temperate and benevolent? What is the common ideal of which these are the manifestations—the ideal which abides even in the changes. For the absoluteness pertains to the spirit and not to the letter.

Seth.

१८. आश्चर्यः वक्ता

You may remember how Robertson of Broughton used to say "I cannot light my own fire. I must convey a spark from another's hearth".

Macdonald—Religious Attitude in Islam.

१९. अध्यात्मयागाधिगमेन देवम्

What makes life worth living, is not what you *find in it*, but what you are ready to *put into it*, by your ideal interpretation of the meaning, that, as you insist, it shall possess for you.

William James.

२२. विद्य चैव न वा विद्य

To say fully what the content of this universe is, would no doubt be impossible. The content of the universe of Rational Insight, is as wide as the universe of actual fact. To live completely in that universe, would be to understand completely the world in which we live, and our relations to it, and to act constantly in the light of that understanding. This we cannot hope to do. All that we can do is to endeavour to promote this understanding more and more in ourselves and others, in a way that is consistent with the promotion of this understanding.

*Mackenzie—A Manual of Ethics.
Ethical Conception—p. 56.*

२४. विधूयमिव पावकम्

The sense of failure comes with the consciousness of an ideal. Nature never fails, man always does.

Seth.

२५. दीपयन्ति महात्मानः

A larger and a deeper conception of the meaning of life, inevitably brings with it, a larger and deeper life. *Seth*

२७. दृष्ट्वात्मानं निगत्मानम्

The significance of the moral life consists in the constant endeavour to bring out more and more completely, the rational self-conscious spiritual element in the nature of man—i. e. his true Self.

Mackenzie—A Manual of Ethics.

२८. ज्ञानदीपेन दीप्तेन

All the active manifestations of human nature are the struggles of his Ideals, to become realised in practical life. All the various movements that we see around us in Society are caused by the various ideals in various souls trying to come out and become concretised. What is inside, presses on to come outside.

This perennially dominant influence of the Ideal, is the one force, the one motive

power, that may be seen to be constantly working in the midst of mankind.

Vivekananda.

३०. अन्वयव्यतिरेकाभ्याम्

Then comes another stage—a higher stage. The student tries more and more to identify himself with the higher thought, gropes after it as it were, tries to feel it as himself, concentrates his efforts and keeps the mind absolutely still ; and at some moment of that experience, without warning, without effort, without anything in which the lower mind takes part, suddenly the consciousness will be outside the body, and the man will know himself as the living consciousness looking at the body that he has left.

*Annie Beasant—Proofs of the
Existence of the Soul.*

३१. यद् आत्मतत्त्वेन तु ब्रह्मतत्त्वम्

Man can think of divine things only in his own human way. To us, the Absolute can be expressed only in our relative language.

Vivekananda—Bhaktiyoga.

३३. अखण्ड सच्चिदानन्दम्

These then are the constituent elements of Personality as such—(1) Self-Consciousness, (2) the power of Self-determination and (3) the desire which irresistibly impels us to communion with other persons, or in other words, Reason, Will and Love. These are three perfectly distinct and distinguishable functions, but they are united, by being the functions of one and the self-same subject, and gain a peculiar character from this very fact. They are the thoughts of a being that wills and loves, the will of a being that loves and thinks, the love of a being that thinks and wills, and each attribute may be said to express the whole being, therefore in terms of that attribute.

*Illingworth—Personality, Human
and Divine.*

३४. ऊर्ध्वमूलम् अधःशाखम्

1. It is the same ideal that expresses itself in every body. The revelation of its

authority to one mind, is valid for all. The root is the same.

2. I confess that the moment I become metaphysical and try to define, I find the notion of some sort of an *anima mundi* thinking in all of us, to be a more promising hypothesis, in spite of all its difficulties, than that of a lot of absolutely individual souls.

James.

४२. ऋतं पितृन्तौ सुकृतस्य लोके

The peculiarity of man's life is that it belongs to two spheres. As a Sentient being, man is a member of the animal sphere whose law is pleasure, as a rational being he enacts upon himself the higher law of Reason, which takes no account of sensibility. Hence arises for him the categorical Imperative of duty—the 'thou shalt' of the rational being to the irrational or sentient.

Seth.

४४. एवं हि यो वेद

It is not what he does that exalts him

But what man would do. *Browning.*

४५. ज्योतिर् आत्मनि नान्यत्र

If anybody were to ask "Why should we desire that society should be in equilibrium, why should we not seek to disturb the equilibrium, instead of promoting it?", there is no answer to give from the Kantian point of view. The answer to this question could only be given, by showing that equilibrium leads to something which we recognize as good, as something that can serve as an ideal of our own nature.

Mackenzie—A Manual of Ethics.

४७. हिरण्ये परे कोषे

It is an axiomatic fact that while you meditate, you are speaking with your own spirit.

Holley (Bahai.)

५०. हृदा मनीषी मनसामिक्लिप्तो

The True Self is the Rational Self, and Highest Universe of thought is that which is most completely rational. It is the universe that we occupy in our moments of deepest wisdom and insight.

Mackenzie—A Manual of Ethics.

५५. यथाग्भासि प्रसन्ने तु

We look into the mirror and expect to behold our own image. But if the mirror is ever so slightly warped, the image we behold is far from our image, and we instantly recoil.

Holley—(Bahai).

५६. स एव लुलिते तस्मिन्

The mind's purity has been dimmed by external dust. The subtle workings going on in the internal world, cannot be reflected in such an opaque mind.

Lingesa Mahabhagavat.

५७. आत्मनः सम्प्रदानेन

To raise oneself above oneself—not above others—ought to be the worthy aim

Avebury.

५८. उद्धरेदात्मनाऽऽत्मानं

1. The opinion which others have of us, does not matter much, but the opinion which we have of ourselves is much more important.

Avebury.

2. No one was ever thoroughly ruled except by himself.

Avebury.

५९. अनात्मनस्तु शत्रुत्वे

Every one is ruled by somebody, and it is better to be governed by oneself than by anybody else.

Ave'ury.

६४. अनुमानाद् विजानीमः

. The mystery that belongs to it, arises from its being the only thing (or a form of the only thing) that is real in its own right.

* For this reason, it can neither be defined by contrast with any co-ordinate reality, (as the several forms of inner experience may be defined by contrast with each other) nor as a modification or determination of anything else.

We can only know it, by a reflection, on what is its own action, by analysis of the expression it has given to itself, in language,

literature, and the institutions of human life, and by consideration of what that must be, which has thus expressed itself.

Green.

६८. न हि ज्ञानेन सदृशं

The testimony of consciousness cannot be denied without self-contradiction. He who doubts it, relies on consciousness for the affirmation of his doubt.

Calderwood.

६९. श्रद्धावाँल्लभते

You are as young as your faith, as old as your doubt.

७०. अज्ञश्चाश्रद्धानश्च

Moral, like intellectual, scepticism can only be relative. If absolute intellectual scepticism means speechlessness, or cessation from thought, absolute moral scepticism means death, or cessation from activity. Life, like thought, is the constant refutation of scepticism.

Seth—Ethical Principles.

७१. जिज्ञासन्तो हि धर्मस्य

As it is, man is not allowed to see clearly the end of his life. His life is surrounded with mystery. He is required to advance to a goal, which he cannot see, but in which he is to believe. To guide him in his advance, he is given Moral Reason.

*Wheeler- An Elementary
Course of Ethics.*

७२. न दृष्टपूर्वं प्रत्यक्षं

1. The belief is based on express text of the Veda, and no reasoning can be called to prove them. It is Ramanuja's contention that reasoning is equally powerless to disprove them.

*Raja Gopala Chariar-
Vaisnava Reformers.*

2. Not until the powers of intellect are fully tried, and shown to be of no avail, can mightier forces, drawn from a deeper source, come overwhelmingly into action.

Nicholson.

3. I do not seek to understand that I may believe, but I believe that I may understand.

Zwemer-Ghazali.

७६. संशयं स तु कामात्मा

Scepticism is not avoidance of option. It is option of a certain particular kind of risk. *Better risk chance of truth than chance of error*—that is your faith-vetoer's exact position. Dupery for dupery, what proof is there that dupery through hope is so much worse than dupery through fear?

William Jones.

७७. क्रमशः सञ्चितशिखः

Human life is like the way of a man walking in darkness, and conscience is like a lamp which he carries with him, which shows him a limited portion of the way before him, casting upon it a limited pool of light, in which he is required to walk. If he advances in that light, the lamp, advancing with him, shows him a further portion of the way, and so advancing he

will in the end reach his goal. But if the man stands still, and because he cannot see the end of the way, refuses to advance at all, the man is lost.

*Wheeler—An Elementary Course
of Ethics.*

७९. संस्तभ्यात्मानमात्मना

When it is said that the life of Personality is a life of Self-sacrifice, self in that case means the lower self, the self of the particular feelings and impulses, the self with which men unfortunately are often far more familiar than with the Higher Ideal Self. He must take every one of these individual experiences and subordinate them to the general ideal of personal life.

Mackenzie.

८०. ईश्वरः सर्वभूतानाम्

But the charioteer is helpless without the steeds. His is the guidance only. It is theirs to perform the journey.

Seth—Ethical Principles.

८१. तमेव शरणं गच्छ

As Will, he lives and moves and has his being in that noumenal world, from which as intelligence he is for ever shut out.

Seth.

८२. तमेव धीरां विज्ञाय

God is that which I must rely upon, if I am to succeed in my quest for the good life. God, whatever else He may be, must be defined as the source of those vital energies that tend to keep me at my best.

Norton.

CHAPTER IX

४. ज्ञानमप्यपदिशं हि

There is no such thing really as a "Conflict of duties". A man's duty under a particular set of circumstances is always one, though the conditions of the case may be so complicated and obscure as to make it difficult to decide what the duty really is.

Green--Prolegomina.

१२. यस्मिन् क्षमा च क्रोधश्च

If a value of one cent is put upon this little book, nobody will pay two cents for it.

Ram Tirtha.

१५. ये के चात्महानो जनाः

The form of Reason, without the content of desire, is empty.

Seth.

१८. स्वं स्वे कर्मण्यभिरतः

He realises himself by enabling Society, through him, to perform the particular function which is represented by his station and its duties.

Muirhead—Elements of Ethics.

१९. यतः प्रवृत्तिर्भूतानां

In our ethical activity, we are in touch with Reality : for the ideals, by which it is determined, are not simply counsels of Prudence, having a limited applicability, but principles which enter into the very fibre of the universe.

Mackenzie.

२३. श्रेयान् स्वधर्मो विगुणः

1. The Self is not merely related to the Society in general, but each particular self is related in a special way to the Society in which he is born. It is the function it performs, in virtue of its special place in the Organism which makes the hand a hand, and the foot, a foot.

Muirhead—The Elements of Ethics.

2. We should not neglect our duty imagining that we are better qualified to do anothers' duty. We are to show our fitness to higher duties, by the proper discharge of our duty in the position we are placed in.

Mahabagavat.

२४. न बुद्धिभेदं जनयेद्

No man is willing to be led farther than himself can see.

Imitation of Christ.

२६. तस्माच्छास्त्रं प्रमाणं ते

Reason is an indefinite word. It depends for its correctness, on the intellectual capa-

city of the person arguing, the extent of his information, and other circumstances.

*Raja Gopal Chariar—
Vaishnavite Reformers.*

२७. द्वे ब्रह्मणी वेदितव्ये

To say that explicit vedic texts are unquestionable authorities, means one of two things, either that we take them (i) as the conclusions of great minds, reached after acute reasoning, on matters, which our feeble intellects could not sufficiently comprehend, or (ii) we consider them to be the records of unique direct experiences of men who had trained their powers of mental perception, by methods to which we have no access.

*Raja Gopal Chariar—Vaishnavite
Reformers of India.*

३५. येनास्य पितरो याता

(1) The spirit of Change run riot, means social chaos, while the spirit of conservatism, in its extreme expression, means the

suppression of most of the highest capacities of human nature

Mackenzie—Hindu Ethics

(2) Upto a time, the laws and the rules are helpful like the husk for the protection and the preservation of the seed, but if not changed after a while, they become the choking prison, impeding all growth

Ram Tirtha.

३६. प्रगष्टः शाश्वतः धर्मः

What was previously progress, is now a retrogression.

Andre Servier---Psychology of Islam.

३७. यस् तन्न वेद

The recital of certain sacred words is not an act of worship. True worship consists in submission to His laws.

Champat Rai.

३८. कामाद् अन्येच्छया

The truths of yesterday are often really the half-truths of today.

Joad—Counter Attack from the East.

३९. अग्निहोत्रं त्रयीधर्मस

"Take due account of small things also" has come to mean in practice "Concern yourself with these only". As a consequence, trifles have become overwhelmingly important, and important matters have become trivial.

Bhagavan Das---In Hindu Ethics.

४२. प्रत्यक्षावेव धर्मार्थौ

You live in time as well as in space. You are descended from the ancient Rishis of India, but you do not live in their age now. Do you? Steam-engine, steam-ship, telegraph, etc. are at you. You can no longer shut yourself off from the present world.

In this inconstant, transient world, you seek to perpetuate the rules and customs of the past which is no more. One who is looking behind while he wants to walk forward, must stumble at every step.

Ram Tirth.

४३. सर्व कर्माण्यपि सदा

But if thou dost not overcome little and easy things, how will thou overcome harder thing ?

Imitation of Christ.

५७. ब्राह्मणक्षत्रियविशां

The pen, the sword and the plough (knowledge, power and wealth) naturally belong to the Brahmin, the Kshatriya and the Vaisya respectively.

Govinda Das—Hindu Ethics.

५७. कर्माणि प्रविभक्तानि

It is the milk that strengthens the babe, so that it can digest more solid food later on.

Esslement—Bahauilla.

६०. परिचर्यात्मकं कर्म

In the early stages of development there is more tendency to yield to impulse from without, than to show a developed judgment, choosing a particular course, from within. Where the power of imitation is small, where

the judgment is untrained, where the reason is poor and little developed, where the self is unconscious of its high destiny, where he is chiefly moved by desires, that man is one whose Dharma is service.

Annie Beasant—Dharma.

६५. यः स्थितः पुरुषः धर्मे

When Adam delved and Eve span
Who was then the gentleman ?

७०. कर्मणेव हि संसिद्धिम

In a stupid nation the man of genius becomes a god. Everybody worships him and nobody does his will.

Bernard Shaw.

लोकसङ्ग्रहमेवापि

1. What all the world-religions declare by inspiration and insight, history as it grows clearer, and science as its range extends, display as a reasonable and demonstrable fact, that men form one universal brother-

hood; that they spring from one common origin, that their individual lives, their nations and races, interbreed and blend and go on to merge again, at last in one common human destiny, upon this little planet amidst the stars.

There is need of a universal devotion of all men to one will.

Wells—Outlines of History.

2. Diversity in point of view must inevitably exist. Every man has his particular way of responding to the world about him. There must therefore be differences in the followers of even the same religion. Yet with diversity, there may also be unity. We cannot indeed have differences without unity. The two cannot exist apart. The one requires and presupposes the other. And unity suffuses each of us, however much we differ. Our business must clearly be then to consolidate the unity.

Hare—Regions of the Empire.

७२. समं पश्यन् हि सर्वत्र

1. Jesus shows how the fatherhood of God implies the brotherhood of man, so that devotion to God issues in the service of man.

Mackenzie—Hindu Ethics.

2. Love always makes for the realisation of unity.

Mahābhagavat—Heart of the Gita.

न हिनस्त्यात्मनाऽऽत्मानं

Furthermore, when one does not show respect to Life in other bodies, one cannot also regard one's own life as divine, since they are alike in all essential aspects.

Champat Rai—Key of Knowledge.

७३. सत्ताः कर्मण्यविद्वांसो

1. All of us are beginning to realise, that we live in the same street, and are on the same telephone ; some of us that we are lodged next door to one another, and can knock on the partitions ; a few that we are

all under the same roof, and all within arm's length and heart's reach.

Zwemer—A Muslim Seeker after God, 1294.

2. Humanity yearns to be organised; yearns to create organic bonds between the people that compose it.

Valye—Revolutions in Islam.

७४. समानं मन्त्रं अभिमन्त्रयेव

The myriad forces are neutralising each other. There is no *resultant* force. Thousands of sects and classes, each trying to row the boat, in the pet direction of their own sweet whim. There is no regular steering. Everybody should realise the need of Union. The national interest demands that, and in the interest of the whole, lies the interest of each unit.

Ram Tirtha.

९२. न पापीयो अस्त्यकर्मणः

Doubtless one should do all in his power to avoid acting under a mistake, but still there is a rule superior to this, which is, one must act.

९८. नकुलं मूषिकान् अस्ति

'The same Nature which has pointed out that the proper food for man is a fruit and nut diet, has pointed out living flesh to be the only diet of tigers and wolves. Where is the principle of mercy then in Nature?

Champat Rai--The Key of Knowledge.

१०७. अनुयज्ञं जगत् सर्वं

If our Idealism is to stand, it must contain Realism within itself. If the spirit is to live its own proper life, it can only be by annexing the territory of the flesh and establishing its own order there.

Seth--Ethical Principles.

११०. तस्मादज्ञानसम्भृतं

This ought to be our endeavour to conquer ourselves and daily to wax stronger and to make a further growth in holiness.

Imitation of Christ.

CHAPTER X

१. इष्टोऽसि मे दृढमिति

Taking it for granted that there is a personal God, the universality of Religion gives proof, that in some measure at least, He has drawn near to men.

Macnicol—Religion of Jesus.

३. मामेकं शरणं ब्रज

Love knows no rival. True love never comes until the object of our love, becomes to us, our highest ideal.

It may be that in many cases, the human love is misdirected or misplaced, but to the person who loves the thing he loves is always his own highest ideal.

Vivekananda—Bhaktiyoga.

४. सुहृदं सर्वभूतानां

Deep down in every human heart, beneath social customs and philosophical speculations, deeper than race or speech or thought itself, there persists an inextinguishable instinct that believes, and rejoices with

trembling to believe, that he is not alone, because a great other of Himself is with him. This is the birth of Religion.

Macnicol---Religion of Jesus.

९. मम माया दुरत्यया

I know of one whom the world used to call mad, and this was his reply "My friends, the whole world is a lunatic asylum. Every one is mad after something, name, fame, woman or money. You are mad so am I. I am mad after God. I think my madness is after all the best."

Vivekananda---Bhaktiyoga.

१३. असुतृप् उक्थ शासश्चरन्ति

God, for man, is He, in whom man finds his Self-Realisation. Whatever more He may be, matters for us not at all.

Macnicol---Religion of Jesus.

१५. मत्तः सर्वं प्रवर्तते

When a good man is afflicted, tempted or troubled with evil thoughts, then he understandeth better the great need he hath of

God, without whom he perceiveth he can do nothing that is good.

Imitation of Christ.

१६. मच्चित्ता मद्रुतप्राणा

Religious discourses of spiritual things do greatly further our spiritual growth, especially when persons of one mind and spirit be gathered together in God.

Imitation of Christ.

१७. ददामि बुद्धियोगं तं

You cannot love until you know, and you cannot know until you love.

Holley (Bahai).

२०. भक्त्या मामभिजानाति

1. If man were a merely intellectual being, knowledge alone would suffice to bring him in full communion with Him, who is the truth.

2. The work of the intellect is always negative, for it can only remove errors, and false beliefs. On the other hand what are

called our emotions and feelings, are more daring.

Mahabhagavat—Heart of the Gita.

3. Love is the intense longing for association, the strong desire on the part of two, to become one and it may be after all, of all, to become merged in One.

Vivekananda—Bhaktiyoga.

२१. ब्रह्मणो हि प्रतिष्ठाऽश्नुम्

. God and the Absolute are not two disparate entities, but God is the way in which the Absolute appears to and is known by us,

• From the side of man, God is the mode under which man represents to himself his experience of the Absolute.

From the side of Reality, God is an aspect of the Absolute in one of its infinite possibilities of relation.

God is a symbol of reality, which is nevertheless a real symbol.

Joad—Counter Attack from the East.

२३. आब्रह्मभुवनाल्लोका

1. We are all trying to fix our love on something permanent, but do not succeed

Lingesa Maha Bhagavat—

Heart of the Gita.

2. One of the most powerful factors of religious life, its higher forms, is the need of man to find in this world of changing things, an *imperishable essence*, to separate the eternal from the temporal, and to attach himself to the former.

Hurgranji—Muhammadanism.

३४. ये यथा मां प्रपद्यन्ते

1. There are many religions, but only one God, diverse ways, but only one goal.

Nicholson—Studies in Islamic Mysticism.

2. The man who does not feel the Christ in Zarathustra or Buddha, does not really feel the Christ in Christ.

Holley (Bahai).

मम वर्त्मानुवर्तन्ते

3. All good men are of the same religion and they would know one another when the livery was off Penn.

Zwemer (A Muslim Seeker after God).

३७. अहं हि सर्वयजानाम्

The attempt of the Vaisnava to free Hinduism of all but the purest form of worship of a single Deity, deserves to be appreciated.

*Raja Gopala Chairar—
Vaisnavite Reformers.*

४६. एकं सद् विप्रा बहुधा वदन्ति

The Batak of Sumatra would often begin his prayer with a long repetition of the names of all the gods which he knows but was none the less oppressed by anxiety lest he should have omitted some mighty divinity, and so he would pray to the Gods to pass on his desires to those whom he might have forgotten.

*Macdonald—Vital Forces in Christianity
— and Islam.*

६८. यान्ति देवव्रता देवान्

Character must profoundly affect belief. The ideas of God, formed by a good man may be right or wrong, those of a bad man must be wrong.

Avebury—Peace and Happiness.

६९. यजन्ते सात्त्विका देवान्

Gradually man grows more moral than his gods.

Bannerjee-Sastri—India.

६२. क्षीणे पुण्ये मर्त्यलोकं विशान्ति

No man feels himself bad enough for an everlasting hell, none good enough for an ever-lasting heaven.

Beasant—Life after Death.

६४. आर्तो जिज्ञासुरर्थार्थी

Now it is true, that the fear of the Lord is the beginning of wisdom, but it is likewise true that it is only its beginning.

Zwemer—The Moslem Doctrine of God.

६५. तेषां ज्ञानी नित्ययुक्तः

Religion is the love of God, and not the fear of the devil.

Avebury—Peace and Happiness.

७१. क्लेशोऽधिकतरस्तेषाम्

Mankind, in the depths of its nature when civilised, and near the surface when uncivilised, knows instinctively, that the hidden 'Thing, after which it is searching, is not a system of thought, but a reality of consciousness, not a Code, but a Being.

Cousins—The Cultural Unity of Asia.

७३. तेषामहं समुद्धर्ता

We find misery in objects of hatred, and pleasure in objects of love, and therefore it follows that infinite happiness must be in that which is "the eternal object of highest love".

Lingesh Mahabhagavat—

The Heart of the Gita.

७७. अन्ये त्वेवम् अजानन्तो

Philosophies are for the few.

Religion is for the many.

Mackenzie—Hindu Ethics.

७८. निवसिष्यसि मय्येव

My cot is too small for two selves to find room therein.

Jalaluddin Rumi.

मय्येव मन आधत्स्व

1. Freedom in the full sense of the term belongs only to the man, who loves God so perfectly, that his will is one with the Divine Will. In that unity of Feeling, the antithesis of Freedom and Necessity disappears.

Nicholson—Personality in Sufism.

2. A moral truth does not remain a merely intellectual apprehension, it rouses the emotions and demands expression through them, in action or in life.

Seth.

८१. सर्वकर्मफलत्यागम्

Love is an emotion, not an exchange of goods, or bartering of property. It has nothing in common with the spirit of bargaining.

Champ t Rai—Key of Knowledge.

८२. ज्ञानाद् ध्यान विशिष्यते

All knowledge is acquired by concentration of mind, that is by fixing the mind exclusively on the particular subject of enquiry. So concentration may also be said to be the ideal.

Mahabhagavat—Heart of the Gita.

८३. चेतसा सर्वकर्माणि

Forms vanish, rituals fly away, books are superseded, images, temples, churches, religions, and sects, countries and nationalities, all bondages fall off by their own nature from him who knows this love of God.

Vivekananda—Bhaktiyoga.

८४. मच्चित्तः सर्वदुर्गाणि

Hallaj knew that the essence of God is love, and that it is the essence of Love to suffer without asking for reasons.

Nicholson—Personality in Sufism.

८५. यत्करोषि यदश्नासि

“Give us this day our daily bread” does not mean that one should put himself in the begging mood. That prayer means that everybody, be he a prince or a monarch, is to look upon all things around him, all the wealth and plenty, not as his, not as belonging to him, but as God’s.

Ram Tirtha

The Perfect man not only journeys to God, but in, and with God.

Nicholson—The Mystics of Islam.

८६. शुभाशुभफलैरेवं

It is tedious to me often to read and hear many things. In Thee is all that I would have and can desire.

Imitation of Christ.

८५. पुरुषः स परः पार्थ

1. We can *feel* as one, what we must *think* as two.

Nicholson—Personality in Sufism.

2. There cannot be worship unless we admit duality, and yet there cannot be devotion unless we fix our gaze on one.

Tagore.

3. (a) दास्य

All our duties are really His. We are all doing His will here. We are merely His instruments.

Mahabhagavat—Heart of the Gita.

• (b) सख्य

Just as a man opens his heart to his friend, and knows that the friend will never chide him for his faults, but will always try to help him, just as there is the idea of equality between him and his friends, so equal love flows in and out between the worshipper and the friendly god.

Vivekananda—Bhaktiyoga.

(c) माधुर्य

It is the strongest known to man. It is this love that shakes the whole nature of man, that runs through every atom of his being, makes him mad, makes him forget his own nature, transforms him.

Vivekananda—Bhaktiyoga.

(d) वात्सल्य

The child's position is always that of the receiver, and out of love for the child, the parents will give up their bodies a hundred times over.

Vivekananda—Bhaktiyoga.

Some recommend the worshipping of God as one's own child, so that there might remain no feeling of awe or reverence to mar the fulness of love.

Champat Rai—The Key of Knowledge.

(e) शान्त

Ordinarily human love is seen to flourish only in place where it is returned. Where love is not returned for love, cold indifference

is the natural result. There are however rare instances, in which we may notice love exhibiting itself even when there is no return of love.

Vivekananda—Bhaktiyoga.

८८. वासुदेवः सर्वमिति

1. The highest love has no narrowness of particularity about it. It is love universal, love without limits and bounds, love itself, absolute love.

Vivekananda—Bhaktiyoga.

2. True love is not that which is love for a few, and a hatred for the rest.

Champat Rai—Key of Knowledge.

९१. यो नः पिता जनिता

Only so far as personal relations are allowed to exist between the worshipper and his God, can that God be properly described as Personal.

Such personal relations are excluded alike by extreme stress on the "immanence" (Pantheism-Jainism) as on the "transcendence."

dance" (Agnosticism-Buddhism) of the object of worship.

Webb—God and Personality, p. 46.

९२. क इन्द्रस्य युज्यम कः सखित्वम्

Religion, in its most general terms, is the coming together of man and God.

(The highest Religion accordingly is that which brings them together in the most intimate communion.)

Macnicol—The Religion of Jesus.

९३. मा ते एनस्वन्तो यक्षिन् भुजेम

1. True knowledge of a person can only be acquired by means of affinity of character; and so Holiness is needed for the knowledge of the Holy one.

Macnicol—Religion of Jesus.

९६. सखे सखायम् अजरो जरिम्ने

Personality has been defined as the capacity for fellowship—to think the same thoughts, to will the same purposes and be moved by the same feelings.

Macnicol—The Religion of Jesus.

१७. मयि ते तेषु चाप्यहम्

Barriers exist only for the world of bodies. It is the privilege of minds to penetrate each other, without confusion with one another. In communion with God, we are one with Him, and yet maintain our personality.

Ricardon—De Ideal.

१९. न मे भक्तः प्रणश्यति

'Trust in the grace of God who helpeth the humble, and humbleth those that are proud.

Imitation of Christ.

क्षिप्रं भवति धर्मात्मा

When the servant of God reckons his sin great, God reckons it small, and when he reckons it small, then God reckons it great.

Zwemer—Ghazali.

१०२. मयाजी मां नमस्कुह

The crown of love is "at-one-ness" and not "one-ness", with the beloved. Realisation of one-ness would mark not the consummation, but the annihilation of love; for love

can exist only between two beings. The one aims at realisation of unity, the other at attainment of union.

Mackenzie—Hindu Ethics

प्रियांऽसि मे

2 Morality is the medium of union, as well as of separation between man and God.

The very surrender of the finite will to the Infinite, is itself an act of the will: neither morality, nor ethical religion is selfless or impersonal.

Seth—Ethical Principles.

CHAPTER XI

३. स एवायं मया तेऽग्र

Truth revealed through pure reason, is incapable of bringing that fire of living convictions which personal revelation alone can bring.

Iqbal.

७. तदात्मानं सृजाम्यहम्

If there is an indestructible moral individuality which constitutes Self, which is the same when wielding the largest powers, and when it sits alone at the dark centre—which may even live under a double set of conditions at the same time—I see no metaphysical contradiction in the Incarnation,

Hutton—Theological Essays.

८. धर्मसंस्थापनार्थाय

If Religion were a science or a Philosophy, a communication of its laws would be sufficient. But it is much more than this ; it is a fellowship, a life. The revelation of religion is a revelation of personal qualities—of motions of the will and affections of the heart, which can only be known when they are seen guiding and governing a personal life.

Macnicol—The Religion of Jesus.

३८. केषु केषु च भावेषु

Who can doubt the reality of the influence of the contemplation of the image of the sitting Buddha. Edkins talks even of Buddhist idols of clay with "their customary expression of benevolence and thoughtfulness". Certain it is that Buddhist images have helped millions of suffering minds, to realise a feeling of resignation and fortitude.

Widgery—Comparative Study of Religions.

६०. अवजानन्ति मां मृदा

So long as we are men, we must worship Him in man, and as man.

The Avatars are the teachers of all teachers, the highest manifestation of God through man. We cannot see God except through them—except through these human manifestations.

Vivekananda—Bhaktiyoga.

६२. महात्मानस्तु मां पार्थ

"The revelation in Jesus" says Mr. Lucas, "has shown us not only God, as he has

manifested himself in human life, but it has also shown us man, as conceived by divine mind. He has shown us of what humanity is capable of. when its life is lived, not in isolation or opposition to God, but in harmony with Him.”

Champat Rai—The Key of Knowledge.

६४. यद्यद्विभूतिमत्स्त्वं

The synthesis of all the highest ideals of beauty, of sublimity and of power, gives us the completest conception of the loving and the loveable God.

Vivekananda—Bhaktiyoga.

CHAPTER XII

१. प्रकृतिं पुरुषं चैव

1. Knowledge of Philosophy is necessary, “lest the hold of the highest moral ideas on the mind, should be weakened from apparent lack of intellectual justification”.

Seth.

2. It is inevitable that Philosophy should assert its power. Religion has to conform itself to current philosophy.

O'Leary -- Arabic Thought.

3. People will not continue indefinitely to work with inconsistent conceptions.

Mackenzie—Hindu Ethics.

३. क्षेत्रक्षेत्रज्ञयोर्ज्ञानं

The tendency in some text-books of Ethics is to regard ethical experience, as something that can be studied by itself, without reference to the wider implications of the human life. Some psychological analysis is deemed sufficient as a basis for the whole ethical structure, and the relation of Ethics to Religion on the one hand, and to Metaphysics on the other hand is dealt with summarily, as if the problems of the reality and the nature of the human soul, and its relation to God, were not in the highest degree determinative of the lines which human conduct should follow.

Mackenzie—Hindu Ethics.

८. आत्मना विप्रहीनानि

I cannot conceive a feeling, a thought or volition, as mine, without conceiving it as referred to a permanent identical self.

Martineu.

२२. यदा भूतपृथग्भावम्

He to whom all things are one, he who reduceth all things in one, may enjoy a quiet mind and remain peaceable in God.

Imitation of Christ.

२४. पृथक्त्वेन तु यज्ज्ञानं

By knowledge we tend to the many, by religion we tend to unity.

Emerson.

२७. समं सर्वेषु भूतेषु

The speculation of Jinists (Jnana-Yoga) apprehended "*Being*" (*Essence*) in all being, that of the Buddhists (Karma-Yoga) "*Becoming*" (*changes*) in all apparent being.

Oldenberg.

३६. सर्वेषाम् साक्षिभूतो असौ

Desiring or hating, feeling happy or miserable, and performing other similar functions, the mind is itself subject to constant fluctuations; for it grows, develops, and decays. These changes of the mind, no less than those of the body, are the objects of the knowledge of *a something* which must be itself changeless.

The changes of the mind and the changes of the body, act and re-act on each other, but stand ever separate from their cogniser.

That which subsists all changes of the mind, and recognises all such changes, is a witness unaffected by them, must be itself changeless, and this enduring aspect of ourselves is what is known as Atman or Kshetrajna.

*Lingesa Mahabhagavat—
Heart of the Bhagavat Gita.*

४४. नित्यं द्वन्द्वसमायुक्तं

1. There can be no moral life without a limit. There can be no duty unless there is

a disobedience avoided. Therefore there hangs in the Garden of Eden, the fruit of the forbidden tree.

Macnicol—The Religion of Jesus.

2. A self-conscious being cannot possibly be, or become good by the determination of another. And in this sense, we may say, that it is impossible even for God to create a good spirit, a spirit which is good, apart from its own will, or good except by the overcoming of the evil, within and without it. From this point of view we can say that evil is essentially involved in the existence of finite spirits and that even divine power could not prevent it, if God was to be the father of Spirits, who could share in His own life. For a spiritual Kingdom is necessarily a Kingdom of Freedom.

Caird—Evolution of Theology.

४७. प्रकृतिं पुरुषं चैव

In thought which is true, man does not think what he wishes, but what he *must*, what the nature of the reality compels him to think.

Widger.

४८. पुरुषः प्रकृतिस्थो हि

The essence of Kshetra is to be changing. Kshetrajna, to be the perceiver of this change, must itself be changeless.

But it is within our experience that Kshetrajna or Purusa has also the knack of identifying himself with pleasure, pain or with some one modification of the mind.

This double aspect of the Kshetrajna it is important to remember ; for from this circumstances, Vedanta deduces a valuable corollary.

According to Vedanta, the soul is by nature pure and happy, but gets into sorrow or suffering by its identification with Prakriti or change.

Jnana Yoga therefore preaches that the self is always free, and bondage is nothing but this ignorance or identification with Prakriti.

This is the most logical position about the Self or Soul, for the Soul cannot be both bound and free at the same time.

If it is bound, that is, if its nature is to reap sweet and bitter fruits, if this be its essential nature, then nothing can make it free.

Mahabhagavat-Heart of the Gita

५५. परस्तरमात्तु भावां अन्य

As the lightning sleeps in the dew-drop, so in the simple and transparent unity of self-consciousness, there is held in equilibrium, that vital antagonism of opposites, which as the opposition of thought and things, of mind and matter, of spirit and nature, seems to rend the world asunder.

Caird--Hegel.

८६. ना न वेदंति वेद च

The mere fact that we know that there is a thing, however unknowable be its attributes, removes it from the category of the unknowable or unknown.

Champat Rai-Key of Knowledge.

८८. स भूमिं विश्रतो व्याप्य

The God of Neo-platonism is immanent as well as transcendent. "As being the cause

of all things, it is everywhere. As being other than all things, it is no where."

Whittakers—Neo-Platonism.

१४. उपद्रष्टानुमन्ता च

1. The categorical quality of the imperative of morality is founded on the absolute worth of that nature whose law it is.

2. Conscience is not only a safe guide, but a witness we cannot influence or remove.

Avebury.

१७. पूर्वो ह जातः स उ गर्भे

The Absolute is each appearance, but it is not any one as such. Appearance without Reality would be impossible, for what then could appear? And Reality without appearance would be nothing, for there certainly is nothing outside appearance.

Bradley—Appearance and Reality.

१०६. आ च परा च पथिमिश्चरन्तुम्

We cannot conceive of two infinities. It follows that the reality behind all Phenomena is one and the same.

Mahabhagavat—Heart of the Bhagavat Gita.

CHAPTER XIII

२. ज्ञानं तेहं सविज्ञानम्

Granted that the Buddha does not know the number of the insects and the plants in the world; what does that matter? He knows, and he alone was able to impart to us, saving truth.

Tantra Vartika.

३. इदं ज्ञानमुपाश्रित्य

. The highest bliss is to be obtained only if we can learn by self-analysis that there is something immortal and perfect in us. Only then can we cease to fear death and to be troubled by vain desires.

Mahabhagavat-Heart of the Gita.

१३. नैव तस्य कृतेनार्थः

We now see why it was that man was forbidden to eat the fruit of the tree of the knowledge of good and bad.

Why do you want to distinguish between good and evil? What is there to distinguish

at all? The Self or Soul alone is everlasting and eternal and it is the self which counts. All the rest is an illusion of names and forms. What is the use of your knowledge of good and evil, when there is neither good nor evil?

Champat Rai-Key of Knowledge.

१४. फलमेकं महोदारम्

Activity is more than life. There is nothing to suggest, that the acquisition of any particular object must bring with it, the termination of the demand on ethical activity.

Mohit Sen-Elements of Moral Philosophy.

२१. नश्यतीह हि तद् वस्तु

He abides, though his experience changes, and his happiness must, just because it is his, be permanent and abiding as the Self whose happiness it is.

Seth-Ethical Principles.

२४. मन एव विदुः प्राज्ञा

The beginning of all evil temptations is inconstancy of mind, and small confidence in God.

For as a ship without a helm is tossed to and fro with the waves, so the man who is remiss, and apt to leave his purpose, is many ways tempted.

Imitation of Christ.

२५. सर्वम् एतद् विनाशान्तम्

For each being, that alone can be a good, which belongs to it; and the only thing that belongs to man, is mind or reason.

Seth-Ethical Principles.

२८. सुखदुःखे समे यस्य

Nevertheless man is ever struggling for freedom. On the one hand, Nature is forcing man to be her slave, on the other hand man is fiercely fighting against her, with a deep rooted conviction that he is sure to be the master in the end. If there is any ingrained belief in us all, it is the idea of freedom. Nature wants man incessantly to work, and at the same time man's heart yearns for it.

Mahabhagavat-Heart of the Gita.

३०. न वर्धते कर्मणा

Take to your work, not as a plodding labourer, but like a noble prince, for pleasure's sake, as useful exercise, as happy play or merry game.

Ram Tirtha.

३१. यदा विनियतं चित्तं

Feel no responsibility, ask for no reward. All authority should be subservient to you. You are your own authority.

Ram Tirtha.

३३. अधर्मं चाप्यलिप्तया

If a man has really attained deliverance, he will have "died to sin". He will no longer follow after evil, for evil actions will have ceased to have any attraction for him.

Mackenzie—Hindu Ethics.

३४. इष्टं चानिष्टं न मां भजेत

"Fools start back in terror, and put a garland of flowers around thy neck, Oh Mother, and then call Thee "Merciful." Only by the worship of the Terrible can the

Terrible itself be overcome ; and immortality gained. The heart must become a cremation ground—pride, selfishness, desire, all burnt to ashes. Then and then alone, will the mother come.”

As he spoke, the underlying egoism of the worship that is devoted to the kind God, to the Providence, the Consoling Divinity, without a heart for God in the Earthquake, or God in the volcano, overwhelmed the listener. One saw that such worship is at the bottom, as the Hindu calls it, merely “Shop-keeping” and one realised the infinitely greater boldness and truth of the teaching, that God manifests through evil as well as through good. One saw that the true attitude of mind and will, that are not to be baffled by the personal self, was in fact that determination, in the stern words of Swami Vivekananda “to seek death, not life, to hurl oneself upon the sword’s point, to become one with the Terrible for ever more.”

Nivedita—The Master as I Saw Him.

३९. स्नेहेन युक्तस्य न चास्ति मुक्तिर्

Who hinders and troubles thee more than the unmortified affections of thine own heart ?

Imitation of Christ.

५०. यत्र आनन्दाश्च मोदाश्च

If you are poor, enjoy that as a fun; if you are rich, enjoy the fun of being rich; if dangers come, it is also a good fun; if happiness comes, there is more good fun.

Vivekananda—Bhaktiyoga.

५१. कर्तव्यम् इति कर्तव्यम्

Most people are turned pale, driven into the corner by the word "Duty". Duty, like a bugbear, haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves—nay, machines—of Duty, lose in power what they gain in speed. Allow not the sense of duty, to throw you off the balance, or damp your spirits. Remember that all duty is, after all, imposed on you by yourself. Ultimately you are your own master.

Ram Tirtha.

५२. अन्यत्र धर्माद् अन्यत्र अधर्माद्

Duty implies antagonism and resistance. But the action of the perfect, so far as they are perfect, is natural.

Seth—Ethical Principles.

५४. तस्य कर्तारमपि मां

The functioning of Will for a definite purpose, is the work of a finite being. Iswara is willing, but willing to no definite purpose. It must necessarily be an expression in 'delight, for bliss is its soul, delight the expression.

Sarkar—Comparative Studies in Vedantism.

५६. त्यक्त्वा कर्मफलासङ्गम्

What is work? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest".

All true work is rest, that is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him, in the eyes of others, he

is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as to the eyes of the distant observers, the rainbow contains beautiful colours, examine it on the spot there are no colours of any kind present therein.

Ram Tirtha.

६०. प्रकृतेः क्रियमाणानि

Observe that even the Will in your works, is not yours, but Nature's.

Aurobindo—Essays on the Gita.

६१. गुणा गुणेषु वर्तन्ते

They seem to move and act, but they do not. For they transcend will and its operations, and understand the demand of false individuality, not belonging to his being as a transcendent consciousness.

Sarkar—Comparative Studies in Vedantism.

६३. न कर्तृत्वं न कर्माणि

We work not because it is our duty to work, but because it is our privilege to work.

Mahabhagavat—Heart of the Gita.

६४. प्रीतिः सत्त्वं रजः शोकस्

Laugh and the world laughs with you.

Weep and you weep alone.

For this brave old earth

Must borrow its mirth.

It has sorrow enough of its own.

Wincox.

६५. गुणानेतानतीत्य त्रीन्

The Self dimly perceives, that the pleasures and pains, however necessary they may be for the expression of the life, are not necessary to its existence—as the “I” for it feels that the “I” in it, remains the same, though pleasure and pain may vary.

Stray Thoughts on the Bhagavat Gita.

७५. यावानर्थ उदपाने

Though Christ a thousand times and

more

In Bethlehems shall be born

If he is not born within thyself

Thy soul is still forlorn.

Champat Rai.

७६. मा फलेषु कदाचन

The moral law cannot have any particular content. Every external end is empirical and could give rise only to a hypothetical imperative. We should only be entitled to say that if we seek that end, we are bound to act in a particular way. Since the moral imperative is categorical, it cannot be derived from the consideration of any end outside of the will of the individual. The absolute imperative of duty has no reference to any external ends to which the will is directed, but simply to the right direction of the will itself. There is nothing good in the world but the good will.

Mackenzie—The Manual of Ethics.

७७. आरुरुक्षोर्मुनेर्योगम्

The form of reason, without the content of action is empty. The content of action without the form of reason, is blind.

Seth—Ethical Principles.

७८. यदा हि नेन्द्रियार्थेषु

Cease to regard your works as your own. As you have abandoned the fruits of your works, so you must surrender the work also to the Lord of Action and Sacrifice.

Aurobindo—Essays on the Gita.

८०. श्रद्धालक्षणम् इत्येव

It may be stated now that in the Upanisada, deliverance is the outcome not simply of belief or knowledge of a purely academic kind, but of a knowledge which is an attitude or activity of the whole self.

Mackenzie—Hindu Ethics.

८१. योगः कर्मसु कौशलम्

The specific gravity of man, being less than that of water, he will keep floating on the surface. But ordinary human beings lose their balance of mind, and by their very struggle to float, get drowned. So oftentimes the very unrest for future success, causes failure.

Ram Tirtha.

2. We are required to see that our energies are not frittered away, by thinking of little temporary gains.

Mahabhagavat.

८५. सङ्गं त्यक्त्वाऽऽमशुद्धये

There is great spiritual danger in thinking that the world is in need of our help.

The world in fact neither makes towards infinite progress, nor is it going awfully backwards. It will be just where it is, and will go on without us. To think that the world is bad and is waiting for our help is absurd. God has created it for a purpose and it is perfectly well adapted for that purpose. It does in no way stand in need of us. But we should think it a privilege to be allowed to work here.

Mahabhagavat—Heart of the Gita.

८६. आत्मयाजी सो आत्मरतिर्

Labour actuated by Love, can it be called labour? Nay it is entertaining play.

Ram Tirtha.

८६. आत्मनीज्या प्रवर्ततेर्

Inspite of our efforts, the world will always be the same, on the whole. It is our impertinence to seek anything, but one's own salvation.

Mahabhagavat—Heart of the Gita.

९०. स विश्वकृत् स हि सर्वस्य कर्ता

“Having nothing to do, be always doing” sums up the Vedantic teaching.

Ram Tirtha.

९१. तस्य लोकः स तु लोक एव

The true individual cannot be lost in the world ; it is the world that is lost in him.

Nicholson—Secrets of the Self.

९२. युक्तात्मानः सर्वम् एवाविशन्ति

If you have built castles in the air, your work need not be lost ; that is where they should be. Now put the foundations under them.

Thoreau.

९३. अनन्तस्य अप्रमेयस्य

The envelope by which we try to protect life, checks its expansion.

Radha Krishnan—

The Hindu View of Life.

९४. सर्वा वा पृथिवी मम

The mind naturally entertains a feeling of hatred for all those, who impose restriction of some kind or other on it. The emotion of loyalty is thus opposed to the inmost nature of the heart. Luckily enough, there is a single exception to this rule, it is furnished by love.

Champat Rai—Key of Knowledge.

९७. अहं मनुर अभवम्

1. Hallaj appreciates Pharaoh. When Pharaoh said, that he was not aware of any God for the Egyptians but himself, what he meant is that he was the only person in the country who had attained to this esoteric knowledge of the identity of the creator with the created.

Margoliouth—Early Development of Muhammadanism.

2. Before Abraham was, I am.

John VIII—55-9.

९८. अहं रुद्रेभिर् वसुभिश् चराभि

It was I who raised the Sun

from out the Sea,

The Moon began her changeful

course with Me.

Goethe.

१००. उष्यताम् यावद् उत्साहः

The entire object of true education is to make people, not merely do the right things, but enjoy the right things..... not merely industrious but to love industry.

Ram Tirtha.

१०२. कुर्वन् एवेह कर्माणि

Character and activity are inseparable. Character is a habitual activity.

But the ethical activity which is identical with character, is not properly regarded as productive of anything beyond itself. It is its own end, and exceeding great reward.

Seth—Ethical Principles.

१०६. तत्र तत्र परं ब्रह्म

Even in God, there is nothing better than the best.

Macnicol.

CHAPTER XIV

४. ये तु धर्म्यामृतमिदं

Religion means no more than Philosophy applied to everyday life.

Mahabhagawat-Heart of the Gita.

५. महाजनो येन गतः

1. Right conduct is, in the highest sense of the term, reasonable conduct. Now, Locke has pointed out that the proper way of determining what such reasonable conduct is, would be to ask what would be the conduct of an ideal moral person. In other words, the moral standard is primarily the perfect person.

Wheeler-Elementary Course of Ethics.

५. वेदा विभिन्नाः स्मृतयो विभिन्नाः

2. In the last analysis, the object of man's choice is a certain type of Self-hood. The question therefore comes up, which among the possible selves, is the true or the ideal Self.

Seth.

महाजनो येन गतः स पन्थः

3. Does not every time man feel that he is made higher, by doing reverence to one who is really above him ? No nobler or more blessed feeling dwell in man's heart. And to me it is very cheering to consider, that no sceptical logic, or general triviality, insincerity and aridity of time, can destroy this noble inborn loyalty and worship that is in man.

Carlyle.

६. अद्वेष्टा सर्वभूतानाम्

While hatred separates, love unites. Love is the power that binds together and effectively destroys fear.

The course of love is an ever-widening circle of friends.

History teaches us the important lesson, that it is love which builds, establishes, and makes secure, and hatred which disunites, disperses, and destroys.

Champat Rai-The Key of Knowledge.

८. यस्मान्नोद्विजते लोकः

Not that one should consider another as an enemy, and then put up with him, and be forbearing towards him. This is hypocrisy and not real love. Nay, rather, you must see your enemies as friends, your ill-wishers as well-wishers and treat them accordingly.

Esslement (Bahauilla and the New Era)

2. To be oppressed by the presence of others is the greatest blasphemy against the only God.

Ram Tirtha.

१. अनपेक्षः शुचिर्दक्षः

As long as we allow our grievances and injustices to rankle in our heart, our

failures and disappointments to torment our mind, our sins and transgressions to haunt us like ghosts—we must be on a sure road to mental assylum or a miserable death.

१५. अमानित्वमदग्भित्वम्

If thou thinkest that thou understandest and knowest much, know also that there may be many things more which thou knowest not.

Imitation of Christ.

१६. जन्ममृत्युजराव्याधि

Amongst western writers the impression has been common that Hinduism* is essentially pessimistic. This appears radically false. The discontent with the transitory, is the counterpart of a deeper faith in a worthier experience of the Eternal.

Widgery—Comparative Study of Religions.

१८. अरतिर्जनसंसदि

Desire to be familiar with God alone and His Angels, and avoid the acquaintance of men.

We must have charity towards all, but familiarity with all is not expedient.

Imitation of Christ.

१९. अध्यात्मज्ञाननित्यत्वम्

Whatever may be the permanent value of the metaphysical conclusions to which the sages of ancient India attained, the type and the attitude of the mind, which formulated the conclusions, is ever more valuable than the conclusions formulated.

Griswold-God Varuna in Rigveda.

२४. नावजानाति किञ्चन

One should raise oneself above himself, not above others.

२१. क्लिश्यमानेषु भूतेषु

So with the man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things. He will stand like a tower, when everything rocks round him, and when his softer fellow mortals are winnowed like chaff in the blast.

Muirhead-Elements of Ethics.

२४. नाबजानाति किञ्चन

We are all frail, but thou oughtest to esteem none more frail than thyself.

Thou knowest not how long thou shalt be able to remain in good estate.

Imitation of Christ.

२५. न येषां बान्धवा सन्ति

1. You cannot fence out anybody, without first fencing in yourself.

Rama Tirtha.

2. The test of Ahimsa is absence of Jealousy. Any man may do a good deed or make a good gift, on the spur of the moment, or under the pressure of some superstition or priest-craft, but the real lover of mankind is he, who is jealous of none.

Vivekananda-Bhakti Yoga.

२७. निन्दाप्रशंसे चात्यर्थं

The opinions which others have of us does not matter much. But the opinion we have of ourselves is much more important.

Avebury-Peace and Happiness.

1. Turn thy eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth, and easily sinneth; but in judging and discussing of himself, he always laboureth fruitfully.

Imitation of Christ.

2. If we had no faults, we would not take so much pleasure in noting those of others.

La Rochefoucauld.

२९. प्रत्याहु नोच्यमाना ये

“Religion” said Lactantius, “is to be defended by dying ourselves, not by killing others.”

Avebury-Peace and Happiness.

३१. येषां न त्रसति कश्चित्

Those who profess to despise the good opinion of others, seldom deserve it.

Avebury.

३३. अतिबादांस् तितिक्षेत

If it is wrong sometimes to give, it is never wrong to forgive.

Avebury-Peace and Happiness.

३७. जयो वैरं प्रसृजति

When an electrically charged body comes not in contact, but only in proximity with another body, the result in the second body is what they call a change by induction i. e. say quite the opposite kind of electricity is generated. It is the actual contact that brings about a kindred change.

So when you want to settle matters through reasoning and logic, while the glass partition of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect.

Love might hope where reason would despair.

Ram Tirtha.

४०. पापेनाभिहितं पापं

Decency is indecency's conspiracy of silence.

Bernard Shaw.

४२. नोद्विजेत्प्राप्य चाप्रियम्

Many secretly seek themselves in what they do, and know it not.

They seem to live in good peace of mind, when things are done according to their will and opinion, but if things happen otherwise than they desire, they are straightway moved and much vexed.

Imitation of Christ.

४४. यो न कामयते किञ्चित्

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow, right in this life.

Ram Tirtha.

४६. यदा न कुरुते पापं

While the good man accepts evil so far as it is God's Ordinance, he does not willingly consent to it so far as it proceeds from his own lusts and passions.

Nicholson.

४८. समः सर्वेषु भूतेषु

To love God and make oneself loved by Him, to love one's neighbours and make one-

self loved by them, this is morality and religion. In both the one and the other, love is everything—end, beginning, and middle (Joubert).

Avebury—Peace and Happiness.

४९. स मृत्युम् अभिगच्छति

1. If none of the experiences of life are truly evil, since they cannot touch the soul, that has steeled itself in an armour of indifference, least of all is that an evil, which is no experience itself. *Seth.*

2. Conquest of death means the conquest of the fear of death. Fear is due to attachment. Detachment is immortality.

५०. असक्तः सक्तवद् गच्छन्

Humanity will enter into a new phase of life, as different from the old, as the butterfly is from the caterpillar, or the bird from the egg.

Esslement.

५१. जीवन्मुक्तो अभिधीयते

The main object of religion is not to get a man into heaven, but to get heaven into him.

Avebury—Peace and Happiness.

५४. जीवन्मुक्तः स उच्यते

Live in the body as if you had no body.

Abdal Baha.

६५. यथा दीपो निवातस्थो

The mind when it becomes an object of continued observation, has the "trick" of being quite calm in time. When this calmness of mind is secured, we can realise ourselves as we are.

Mahabhagvat—Heart of the Bhagavat Gita.

६८. युञ्जन्नेवं सदात्मानम्

By the exercise of deep contemplation and devotion, the Yogin claims that the mind can be developed into a still higher state, where the mental states reach such a fineness, that the mind knows without reasoning, feels without passion, and wills without egoism.

Mahabhagvat—Heart of the Bhagavat Gita.

८०. ओमित्येकाक्षरं ब्रह्म

The sphota is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities that distinguish one word from another be removed, then what remains will be the sphota.

The sphota has one word as its only possible symbol, and this is ॐ (om).

All articulate sounds are produced in the space within the mouth, beginning with the root of the tongue and ending in the lips. The throat sound is अ and म is the last lip sound, and उ exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips.

Vivekananda—Bhaktiyoga.

८३. स्नेहाद् द्वेषाद् भयाद् वापि

And we very willingly talk and think of those things which we most love or desire, or of those which we feel most contrary into us.

Imitation of Christ.

८४. यादग् इच्छच् च भवितुम्

We build our future
thought by thought
For Good or Bad and know it not
Thought is another name for fate
Choose then thy destiny
and wait.

८८. धूमो रात्रिस्तथा कृष्णः

Absolute Monism leaves room, neither for worship nor for moral freedom. This was Sakya Muni's criticism of Adwaita.

His dharma is not only a way of conduct, it has in it the germ of a true theism. For it maintains that the world is morally ordered, that human life is a reality, and that the metaphysical Monism of the Upanisads is a delusion.

Saunders—Gospel of Asia.

८९. एकधा यात्यनावृत्तिम्

God is a symbol in which religion cognises the Absolute.

All religion is symbolic, and symbolism is excluded from religion only when religion itself perishes.

Radha Krishnan—

An Idealist View of Life.

१५. पार्थ नैवेह नामुत्र

The doctrine of the return of the wayward sinner to God, is described by Dr. Kohler as the brightest gem among the teachings of Judaism.

Forgiveness is not necessarily the remission of the punishment, but the removal of the consciousness of alienation from God, felt by the sinner, aware of the nature of his guilt.

Widgery.

१०३. त्रैगुण्यविषया वेदा

1. But how does Satwa become a chain? It so becomes, because it is a principle of limited and limiting knowledge, and of a happiness which depends upon right following, or attainment of this and that object, or on particular states of the mentality.

The soul concentrates its consciousness on the lower and the outward action of life, imprisons itself in the form of these things, and becomes oblivious of its own greater consciousness, and unaware of the free power and scope of the liberating Purusa.

Aurobindo—Essays on the Gita.

निर्द्वैगुण्यो भवार्जुन

2. It is a common remark that moral codes change from "Do not" to "Do" and from this to "Be". A Mosaic code may attempt to regulate the specific acts of life : Christianity says "Be ye perfect".

Dewey.

निर्द्वन्द्वो नित्यसत्त्वस्थो

3. To be beyond good and evil is to cease to be a person, and personality is the central concept in Ethics as in Religion.

Sounders—Gospel for Asia.

१०५. शकुनानाम् इवाकाशे

Non-hatred and other qualities will be a habit requiring no effort but no longer will

they be virtues to be acquired by conscious exertion.

*Mahabhagavat—
Heart of the Bhagavat Gita.*

१०६. यत्र चैवात्मनात्मानम्

1. The lower consciousness is stimulated to activity by impulses coming from outside itself (physical needs). The Higher consciousness is stimulated to activity by motion initiated within (Ideal).

Annie Beasant—Dharma.

2. It is not true as is commonly assumed, that happiness is only pleasure raised to a higher power, by an arithmetical process of multiplication or addition. Pleasure is the feeling which accompanies the satisfaction of particular desires. Happiness is the feeling which accompanies the sense, that apart from the satisfaction of momentary desires, and even in spite of the pain of refusal, or failure to satisfy them, the self as a whole is being realised.

It may be well to state, that to advance another step and call it Blessedness, is less misleading still.

Blessedness may be defined as the feeling of pleasure which accompanies modes of conduct, in which an existing harmony is sacrificed to a higher conception of what a true harmony implies—in other words in which the self as static, is sacrificed to the self as progressive.

Muirhead—Elements of Ethics.

१०८. यं लब्ध्वा चापरं लाभं

1. We can only have the highest happiness such as goes along with being a great man—by having wise thoughts, and much feeling for the rest of the world as well as ourselves ; and this sort of happiness often brings so much pain with it, that we can only tell it from pain, by its being what we would choose before everything else, because our souls see it is good.

George Eliot.

न दुःखेन गुरुणापि विचाल्यते

2. Christianity insists that if the attitude is right, suffering leads to an increase in love, and that in the experience of this love, the suffering is transcended.

Widgery—Comparative Study of Religions.

११०. युञ्जन्नेवं सदात्मानम्

It is not the fact of existence which is the evil in the eyes of the Jainas, it is life which is bad; and Nirvana with them is not the annihilation of the soul, but rather its deliverance and its entry into a blessedness that has no end.

Barth—Religions of India.

CHAPTER XV

५६. ये मे मतमिदं नित्यम्

He that followeth Me,
Walketh not in darkness.

John 8-12.

Let therefore our chiefest endeavour be,
to meditate upon the life of Jesus Christ.

Imitation of Christ.

५८. योगस्त्रया मया प्रोक्ता

In varying degrees, every man needs to make use of all the means, though for some men one path, and for others other paths will lead most surely to redemption and peace.

Mahabhagavat-Heart of the Gita.

५९. इदं ते नातपस्काय

But whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ.

Imitation of Christ.

६८. व्यासप्रसादात् ऋतवान्

Though scholars may not accept these as the authentic words of Jesus of history, we are free to accept them as those of Eternal Christ, speaking through a human friend, who meditates aloud, and who is often unconscious, if it is he, or his Lord who speaks.

Saunders-The Gospel for Asia.

७४. कर्मोपास्ति ज्ञानमेतै

In order to act, the Self must also feel and know.

Seth.

८०. सर्वेभ्य एव दानेभ्यः

The missionary spirit is the one expression of the desire for unity, and one who believes his religion is morally bound to preach it.

Widgery-Comparative Study of Religion.

८१. ब्रह्म हि प्रचुरञ्चलम्

The historian of Philosophy must approach his task, not as a mere philologist, or even as a scholar, but as a philosopher who uses his scholarship as an instrument to wrest from words, the thoughts that underlie them.

Radha Krishnan-Indian Philosophy.

CONCORD

A

1. **Gita and Panchadasi Gita.**

B

1. **Panchadasi = Veda (Rigveda).**
2. **Panchadasi = Atharva Veda.**
3. **Panchadasi = Upanisad.**
4. **Panchadasi = Mahabharat.**
5. **Panchadasi = Manu.**
6. **Panchadasi = Puran.**
7. **Panchadasi = Yoga Vashista.**
8. **Panchadasi = Karika.**
9. **Panchadasi = Tantra.**

A

Gita = Panchadasi Gita

Chapter I

Gita = Pahchadasi	Gita = Panchadasi
1- 1 = 1- 1	1-19 = 1-19
1- 2 = 1- 2	1-20 = 1-20
1- 3 = 1- 3	1-21 = 1-21
1- 4 = 1- 4	1-22 = 1-22
1- 5 = 1- 5	1-23 = 1-23
1- 6 = 1- 6	1-24 = 1-24
1- 7 = 1- 7	1-25 = 1-25
1- 8 = 1- 8	1-26 = 1-26
1- 9 = 1- 9	1-27 = 1-27
1-10 = 1-10	1-28 = 1-28
1-11 = 1-11	1-29 = 1-29
1-12 = 1-12	1-30 = 1-30
1-13 = 1-13	1-31 = 1-31
1-14 = 1-14	1-32 = 1-32
1-15 = 1-15	1-33 = 1-33
1-16 = 1-16	1-34 = 1-34
1-17 = 1-17	1-35 = 1-35
1-18 = 1-18	1-36 = 1-36

1-37 = 1-37	1-42 = 1-42
1-38 = 1-38	1-43 = 1-43
1-39 = 1-39	1-44 = 1-44
1-40 = 1-40	1-45 = 1-45
1-41 = 1-41	1-46 = 1-93

Chapter II

Gita = Panchadasi	Gita = Panchadasi
2- 1 = 2- 1	2-14 = 3-14
2- 2 = 2- 2	2-15 = 3-15
2- 3 = 2- 3	2-16 = 1-52
2- 4 = 1-88	2-17 = 1-53
2- 5 = 1-89	2-18 = 1-54
2- 6 = 1-90	2-19 = 1-55
2- 7 = 1-91	2-20 = 1-56
2- 8 = 1-92	2-21 = 1-57
2- 9 = 1-46	2-22 = 1-58
2-10 = 1-47	2-23 = 1-60
2-11 = 1-48	2-24 = 1-61
2-12 = 1-50	2-25 = 1-62
2-13 = 1-51	2-26 = 1-63

2-27 =	1- 64	2-50 =	13-81
2-28 =	1- 78	2-51 =	13-83
2-29 =	1- 79	2-52 =	6-10
2-30 =	1- 80	2-53 =	6-11
2-31 =	1- 81	2-54 =	3-86
2-32 =	1- 83	2-55 =	3-87
2-33 =	9- 5	2-56 =	3-88
2-34 =	Nil	2-57 =	3-89
2-35 =	Nil	2-58 =	3-90
2-36 =	Nil	2-59 =	4-71
2-37 =	4-110	2-60 =	3-91
2-38 =	5-110	2-61 =	3-92
2-39 =	5- 1	2-62 =	3- 9
2-40 =	5- 2	2-63 =	3-10
2-41 =	2- 6	2-64 =	5-17
2-42 =	2- 7	2-65 =	5-18
2-43 =	2- 8	2-66 =	5-19
2-44 =	2- 9	2-67 =	3-94
2-45 =	14-101	2-68 =	3-95
2-46 =	13- 75	2-69 =	2- 24
2-47 =	13- 76	2-70 =	3- 78
2-48 =	13- 73	2-71 =	3- 77
2-49 =	13- 79	2-72 =	3-103

Chapter III

Gita = Panchadasi

3- 1 =	4- 1
3- 2 =	4- 2
3- 3 =	4- 5
3- 4 =	4- 19
3- 5 =	4- 17
3- 6 =	4- 51
3- 7 =	4- 26
3- 8 =	4- 87
3- 9 =	5-6, 2 13
3-10 =	5-106
3-11 =	5-107
3-12 =	5-108
3-13 =	5-109
3-14 =	4- 90
3-15 =	4- 91
3-16 =	4- 92
3-17 =	13- 12
3-18 =	13- 13
3-19 =	4-101
3-20 =	9- 70
3-21 =	9- 25
3-22 =	4-105

Gita = Panchadasi

3-23 =	4-106
3-24 =	4-107
3-25 =	9- 75
3-26 =	9- 24
3-27 =	13- 60
3-28 =	13- 61
3-29 =	9- 22
3-30 =	10-103
3-31 =	15- 56
3-32 =	15- 57
3-33 =	4- 69
3-34 =	5- 16
3-35 =	6- 65
3-36 =	3- 1
3-37 =	3- 3
3-38 =	3- 4
3-39 =	3- 5
3-40 =	3- 6
3-41 =	3- 7
3-42 =	8- 78
3-43 =	8- 79

Chapter IV

Gita = Panchadasi	Gita = Panchadasi
4- 1 = 11- 1	4-22 = 13- 74
4- 2 = 11- 2	4-23 = 5-104
4- 3 = 11- 3	4-24 = 10- 75
4- 4 = 11- 4	4-25 = 4- 93
4- 5 = 11- 5	4-26 = 4- 94
4- 6 = 11- 6	4-27 = 4- 95
4- 7 = 11- 7	4-28 = 4- 96
4- 8 = 11- 8	4-29 = 4- 97
4- 9 = 11- 9	4-30 = 4- 98
4-10 = 10- 33	4-31 = 4-99 + 2-14
4-11 = 10- 34	4-32 = 4-100
4-12 = 10- 35	4-33 = 13- 27
4-13 = 13- 54	4-34 = 8- 8
4-14 = 13- 53	4-35 = 8- 2
4-15 = 6-111	4-36 = 13- 4
4-16 = 6- 1	4-37 = 13- 5
4-17 = 6- 2	4-38 = 8- 68
4-18 = 13- 82	4-39 = 8- 69
4-19 = 5- 5	4-40 = 8- 70
4-20 = 13- 56	4-41 = 13- 84
4-21 = 13- 57	4-42 = 9-110

Chapter V

Gita = Panchadasi

5- 1 = 4 -- 4

5- 2 = 4 -- 12

5- 3 = 5 -- 31

5- 4 = 4 -- 9

5- 5 = 4 -- 10

5- 6 = 4 -- 16

5- 7 = 6- 72

5- 8 = 13- 58

5- 9 = 13- 59

5-10 = 9-109

5-11 = 13- 85

5-12 = 5-103

5-13 = 13- 62

5-14 = 13- 63

5-15 = 2- 65

Gita = Panchadasi

5-16 = 2- 66

5-17 = 8- 10

5-18 = 6- 75

5-19 = 6- 76

5-20 = 14- 42

5-21 = 3- 20

5-22 = 3- 27

5-23 = 3-100

5-24 = 3- 32

5-25 = 6- 84

5-26 = 14- 74

5-27 = 14- 60

5-28 = 14- 61

5-29 = 10- 4

Chapter VI

Gita = Panchadasi

6-1 = 9- 2

6-2 = 4-11

Gita = Panchadasi

6-3 = 13-77

6-4 = 13-78

6- 5 = 8- 58	6-27 = 14- 67
6- 6 = 8- 59	6-28 = 14- 68
6- 7 = 14- 20	6-29 = 6- 67
6- 8 = 14- 14	6-30 = 10- 6
6-.9 = 6- 77	6-31 = 9- 71
6-10 = 14- 55	6-32 = 6- 74
6-11 = 14- 56	6-33 = 7- 1
6-12 = 14- 57	6-34 = 2- 43
6-13 = 14- 58	6-35 = 2- 49
6-14 = 14- 59	6-36 = 2- 50
6-15 = 14-110	6-37 = 14- 92
6-16 = 14- 69	6-38 = 14- 93
6-17 = 14- 70	6-39 = 14- 94
6-18 = 13- 31	6-40 = 14- 95
6-19 = 14- 65	6-41 = 14- 98
6-20 = 14-106	6-42 = 14- 99
6-21 = 14-107	6-43 = 14-100
6-22 = 14-108	6-44 = 14-101
6-23 = 14-109	6-45 = 14-102
6-24 = 14- 62	6-46 = 14-112
6-25 = 14- 63	6-47 = 14-113
6-26 = 14- 64	

Chapter VII

Gita = Panchadasi	Gita = Panchadasi
7-1 = 13-1	7-16 = 10-64
7-2 = 13-2	7-17 = 10-65
7-3 = 10-10	7-18 = 10-66
7-4 = 12-65	7-19 = 10-88
7-5 = 12-66	7-20 = 10-57
7-6 = 12-67	7-21 = 10-31
7-7 = 11-15	7-22 = 10-58
7-8 = 11-24	7-23 = 10-59
7-9 = 11-25	7-24 = 10-29
7-10 = 11-26	7-25 = 10-5
7-11 = 11-27	7-26 = 11-11
7-12 = 11-28	7-27 = 3-99
7-13 = 10-8	7-28 = 10-63
7-14 = 10-9	7-29 = 10-25
7-15 = 10-7	7-30 = 12-93

Chapter VIII

Gita = Panchadasi	Gita = Panchadasi
8-1 = 12-89	8-3 = 12-91
8-2 = 12-90	8-4 = 12-92

8- 5 = 14 81	8-17 = 12-52
8- 6 = 14-82	8- 18 = 12-53
8- 7 = 14- 85	8-19 = 12-54
8- 8 = 14-75	8-20 = 12-55
8- 9 = 14-76	8-21 = 10-22
8-10 = 14-77	8-22 = 10-86
8-11 = 14-78	8-23 = 14-86
8-12 = 14-79	8-24 = 14-87
8-13 = 14-80	8-25 = 14-88
8-14 = 10-27	8-26 = 14-89
8-15 = 10-19	8-27 = 14-90
8-16 = 10-23	8-28 = 14-91

Chapter IX

Gita = Panchadasi	Gita = Panchadasi
9- 1 = 14- 1	9- 8 = 12- 62
9-2 = 14- 2	9- 9 = 12-63
9-3 = 14- 3	9-10 = 12-64
9-4 = 11-12	9-11 = 11-60
9-5 = 11-13	9-12 = 11-61
9-6 = 11-14	9-13 = 11-62
9-7 = 12-61	9-14 = 10-95

9-15 = 10-74	9-25 = 10- 48
9-16 = 11-20	9-26 = 10- 32
9-17 = 11-21	9-27 = 10- 85
9-18 = 11-22	9-28 = 10- 86
9-19 = 11-23	9-29 = 10- 97
9-20 = 10-61	9-30 = 10- 98
9-21 = 10-62	9-31 = 10- 99
9-22 = 10-24	9-32 = 10-100
9-23 = 10-36	9- 33 = 10-101
9-24 = 10-37	9-34 = 10-102

Chapter X

Gita = Panchadasi	Gita =Panchadasi
10-1 = 9- 1	10-10 = 10-17
10-2 = 11-10	10-11 = 10-18
10-3 = 10-14	10-12 = 11-33
10-4 = 11-29	10-13 = 11-34
10-5 = 11-30	10-14 = 11-35
10-6 = 11-31	10-15 = 11-36
10-7 = 11-32	10-16 = 11-37
10-8 = 10-15	10-17 = 11-38
10-9 = 10-16	10-18 = 11-39

10-19 = 11-40	10-31 = 11-52
10-20 = 11-41	10-32 = 11-53
10-21 = 11-42	10-33 = 11-54
10-22 = 11-43	10-34 = 11-55
10-23 = 11-44	10-35 = 11-56
10-24 = 11-45	10-36 = 11-57
10-25 = 11-46	10-37 = 11-59
10-26 = 11-47	10-38 = 11-58
10-27 = 11-48	10-39 = 11-65
10-28 = 11-49	10-40 = 11-63
10-29 = 11-50	10-41 = 11-64
10-30 = 11-51	10-42 = 11-66

Chapter XI

Gita = Panchadasi	Gita = Panchadasi
11-1 = 15-1	11- 6 = 15- 6
11-2 = 15-2	11- 7 = 15- 7
11-3 = 15-3	11- 8 = 15- 8
11-4 = 15-4	11- 9 = 15- 9
11-5 = 15-5	11-10 = 15-10

11-11 = 15-11	11-34 = 15-34
11-12 = 15-12	11-35 = 15-35
11-13 = 15-13	11-36 = 15-36
11-14 = 15-14	11-37 = 15-37
11-15 = 15-15	11-38 = 15-38
11-16 = 15-16	11-39 = 15-39
11-17 = 15-17	11-40 = 15-40
11-18 = 15-18	11-41 = 15-41
11-19 = 15-19	11-42 = 15-42
11-20 = 15-20	11-43 = 15-43
11-21 = 15-21	11-44 = 15-44
11-22 = 15-22	11-45 = 15-45
11-23 = 15-23	11-46 = 15-46
11-24 = 15-24	11-47 = 15-47
11-25 = 15-25	11-48 = 15-48
11-26 = 15-26	11-49 = 15-49
11-27 = 15-27	11-50 = 15-50
11-28 = 15-28	11-51 = 15-51
11-29 = 15-29	11-52 = 15-52
11-30 = 15-30	11-53 = 15-53
11-31 = 15-31	11-54 = 15-54
11-32 = 15-32	11-55 = 15-55
11-33 = 15-33	

Chapter XII

Gita = Panchadasi	Gita = Panchadasi
12- 1 = 10-67	12-11 = 10-81
12- 2 = 10-68	12-12 = 10-82
12- 3 = 10-69	12-13 = 14- 6
12- 4 = 10-70	12-14 = 14- 7
12- 5 = 10-71	12-15 = 14- 8
12- 6 = 10-72	12-16 = 14- 9
12- 7 = 10-73	12-17 = 14-10
12- 8 = 10-78	12-18 = 14-11
12- 9 = 10-79	12-19 = 14-12
12-10 = 10-80	12-20 = 14- 4

Chapter XIII

Gita = Panchadasi	Gita = Panchadasi
13- 1 = 12- 1	13- 7 = 12-14
13- 2 = 12- 2	13- 8 = 14-15
13- 3 = 12- 3	13- 9 = 14-16
13- 4 = 12-12	13-10 = 14-17
13- 5 = 8- 7	13-11 = 14-18
13- 6 = 12-13	13-12 = 14-19

13-13 = 12-26	13-25 = 10-76
13-14 = 12-28	13-26 = 10-77
13-15 = 12-29	13-27 = 12-34
13-16 = 12-30	13-28 = 12-27
13-17 = 12-31	13-29 = 9-72
13-18 = 12-32	13-30 = 13-53
13-19 = 12-33	13-31 = 12-22
13-20 = 12-47	13-32 = 12-49
13-21 = 3-19	13-33 = 12-50
13-22 = 12-48	13-34 = 12-35
13-23 = 12-94	13-35 = 12-46
13-24 = 12-51	

Chapter XIV

Gita = Panchadasi	Gita = Panchadasi
14- 1 = 8- 1	14- 8 = 7-44
14- 2 = 13- 3	14- 9 = 7-49
14- 3 = 12-68	14-10 = 7-50
14- 4 = 12-69	14-11 = 7-52
14- 5 = 7-41	14-12 = 7-53
14- 6 = 7-42	14-13 = 7-54
14- 7 = 7-43	14-14 = 14-96

14-15 = 14-97	14-22 = 13-67
14-16 = 7-55	14-23 = 13-68
14-17 = 7-56	14-24 = 13-69
14-18 = 7-57	14-25 = 13-70
14-19 = 13-72	14-26 = 13-71
14-20 = 13-65	14-27 = 10-21
14-21 = 13-66	

Chapter XV

Gita = Panchadasi	Gita = Panchadasi
15- 1 = 8-34	15-11 = 12- 95
15- 2 = 8-35	15-12 = 11- 16
15- 3 = 8-36	15-13 = 11- 17
15- 4 = 8-37	15-14 = 11- 18
15- 5 = 8-38	15-15 = 11- 19
15- 6 = 8-39	15-16 = 8- 3
15- 7 = 12-70	15-17 = 8- 4
15- 8 = 12-71	15-18 = 8- 5
15- 9 = 12-72	15-19 = 8- 6
15-10 = 12-73	15-20 = 12-108

Chapter XVI

Gita = Panchadasi	Gita = Panchadasi
16- 1 = 7-59	16-13 = 2-31
16- 2 = 7-60	16-14 = 2-32
16- 3 = 7-61	16-15 = 2-33
16- 4 = 7-62	16-16 = 2-34
16- 5 = 7-63	16-17 = 2-35
16- 6 = 7-58	16-18 = 2-36
16- 7 = 2-25	16-19 = 2-37
16- 8 = 2-26	16-20 = 2-38
16- 9 = 2-27	16-21 = 5-20
16-10 = 2-28	16-22 = 5-21
16-11 = 2-29	16-23 = 2-15
16-12 = 2-30	16-24 = 9-26

Chapter XVII

Gita = Panchadasi	Gita = Panchadasi
17- 1 = 9-28	17- 6 = 4-78
17- 2 = 5-34	17- 7 = ×
17- 3 = 3-80	17- 8 = 14-71
17- 4 = 10-60	17- 9 = 14-72
17- 5 = 4-77	17-10 = 14-73

17-11 = 5-35	17-20 = 5-44
17-12 = 5-36	17-21 = 5-45
17-13 = 5-37	17-22 = 5-46
17-14 = 5-38	17-23 = 13- 6
17-15 = 5-39	17-24 = 13- 7
17-16 = 5-40	17-25 = 13- 8
17-17 = 5-41	17-26 = 13- 9
17-18 = 5-42	17-27 = 13-10
17-19 = 5-43	17-28 = 5-47

Chapter XVIII

Gita = Panchadasi	Gita = Panchadasi
18- 1 = 5-26	18-11 = 5- 30
18- 2 = 5-27	18-12 = 5- 62
18- 3 = 5-28	18-13 = 5- 58
18- 4 = 5-29	18-14 = 5- 59
18- 5 = 5-32	18-15 = 5- 60
18- 6 = 5-33 + 13-11	18-16 = 5- 61
18- 7 = 5-40 + 9-3	18-17 = 6-100
18- 8 = 5-51	18-18 = 4- 35
18- 9 = 5-52	18-19 = X
18-10 = 5- 8	18-20 = 12- 23

18-21 = 12-24	18-44 = 9- 60
18-22 = 12-25	18-45 = 9- 18
18-23 = 5-12	18-46 = 9- 19
18-24 = 5-13	18-47 = 9- 23
18-25 = 5-14	18-48 = 9- 44
18-26 = 5-71	18-49 = 13- 43
18-27 = 5-72	18-50 = 13- 44
18-28 = 5-73	18-51 = 13- 45
18-29 = +	18-52 = 13- 46
18-30 = 6-13	18-53 = 13- 47
18-31 = 6-14	18-54 = 14- 48
18-32 = 6-15	18-55 = 10- 20
18-33 = 5-74	18-56 = 9- 46
18-34 = 5-75	18-57 = 10- 83
18-35 = 5-76	18-58 = 10- 84
18-36 = 2-17	18-59 = 8- 11
18-37 = 2-18	18-60 = 8- 12
18-38 = 2-19	18-61 = 8- 80
18-39 = 2-20	18-62 = 8- 81
18-40 = 7-45	18-63 = 13-107
18-41 = 9-57	18-64 = 10- 1
18-42 = 9-58	18-65 = 10- 2
18-43 = 9-59	18-66 = 10- 3

18-67 = 15-59	18-73 = 15-65
18-68 = 15-60	18-74 = 15-67
18-69 = 15-61	18-75 = 15-68
18-70 = 15-62	18-76 = 15-69
18-71 = 15-63	18-77 = 15-70
18-72 = 15-64	18-78 = 15-71

B (i)

Panchadasi = Veda (Rigveda)

1- 67 = 1- 92-10

1- 69 = 1-121-11

2- 12 = 7-104-12

2- 40 = 40- 17 Yaju

2- 69 = 19- 37 Yaju

2- 70 = 34- 3 Yaju

2- 71 = 1- 89- 8

2- 72 = 40- 16 Yaju

2- 98 = 1-164-37

2-102 = 7- 4- 4

3- 60 = 9- 83- 1

4- 46 = 10-117- 7
 4- 47 = 5- 44-14
 4-102 = 40- 12 Yaju
 4-103 = 40- 13 Yaju
 4-104 = 40- 14 Yaju

5- 7 = 1-164-50

6- 18 = 6- 9-5
 6- 19 = 1-98-1
 6- 20 = 6- 9-1
 6- 30 = 40- 7 Yaju
 6- 83 = 6-70-5

7- 34 = 40- 6 Yaju
 7- 48 = 10- 81-5
 7- 98 = 10-117-9
 7-101 = 10-117-6

8- 13 = 7- 86- 6
 8- 14 = 1-164-20

8-14 = 1-164-20
 8-16 = 1-164-38
 8-32 = 4- 1- 7
 8-63 = 31- 8 Yaju.

9-15 = 40- 3 Yaju
 9-37 = 1-164-39
 9-74 = 10-191- 3

10-11 = 2- 12- 5
 10-12 = 2- 12- 1
 10-13 = 13- 82- 7
 10-13 = 7-100- 6
 10-39 = 13-121- 1
 10-40 = 4- 1-11
 10-41 = 40- 8 Yaju
 10-42 = 8- 42- 1
 10-43 = 10- 81- 3
 10-44 = 6- 47-18
 10-45 = 4- 2- 4-3 Sam
 10-46 = 1-164-46
 10-47 = 3- 55- 3

10-49 = 7- 82- 1

10-50 = 7- 82- 2

10-51 = 7- 83- 9

10-52 = 3- 55- 6

10-53 = 7- 72- 5

10-54 = 3- 55-19

10-55 = 5- 42-11

10-56 = 2- 33- 10

10-91 = 10- 82- 3

10-92 = 4- 25- 2

10-93 = 7- 88- 6

10-94 = 10-177- 3

10-96 = 10- 87-21

— — —

11- 67 = 1- 89-10

— — —

12-56 = 10-129-1

12-57 = 10-129-2

12-58 = 10-129-3

12-59 = 10-129-4

12-60 = 10-129-5

12-82 = 10-129-6

12- 83 = 10-129-7
 12- 87 = 1-164-4
 12- 88 = 10- 90-1
 12- 96 = 10- 82-7
 12- 97 = 32- 4 Yaju
 12-105 = 31- 19 Yaju
 12-106 = 10-177-3

13- 50 = 9-113-11
 13- 89 = 40- 7 Yaju
 13- 97 = 4- 26-1
 13- 98 = 10-125-1
 13-101 = 32- 11 Yaju
 13-102 = 40- 2 Yaju

14- 52 = 6- 9-2
 14- 53 = 6- 9-3
 14-111 = 10-136-4

15- 66 = 8- 48-3

B (ii)

Panchadasi = Atharva-Veda

10- 89 = 8-11 Gatha

10- 90 = 7-12 Prisni

B (iii)

Panchadasi = Upanisad

2-10 = Katha

2-11 = Katha

2-78 = Chandogya

3-85 = Vrihad Aranayak

3-102 = Vrihad Aranayak

6-22 = Vrihad Aranayak

7-47 = Swetaswatara

8-15 = Mundak

8-17 = Katha

8-18 = Katha

8-19 = Katha

8-20 = Katha

8-31 = Swetaswatara

8-40 = Katha

8-41 = Kena

8-42 = Katha

8-46 = Svetaswatara
 8-47 = Mundaka
 8-48 = Mundaka
 8-49 = Taittiria
 8-50 = Katha
 8-52 = Mundaka
 8-53 = Mundaka
 8-82 = Vrihad Aranayak

9-79 = Mundaka

10-28 = Mundaka
 10-38 = Svetaswatara

12-9 = Kena
 12-10 = Kena
 12-84 = Kena
 12-85 = Taittiria
 12-86 = Kena
 12-99 = Vrihad Aranayaka
 12-102 = Katha
 12-103 = Vrihad Aranayaka
 12-107 = Isha

13- 30 =	Vrihad Aranayaka
13- 52 =	Katha
13- 88 =	Vrihad 'Aranayaka
13- 90 =	Vrihad Aranayaka
13- 91 =	Vrihad Aranayaka
13- 92 =	Mundaka
13- 95 =	Śatapatha Brahmana
13 96 =	do

B (iv)

Panchadasi = Mahabharat

The Śānti Parva refers to the Kumbha Konam edition of the Mahabharata. The other Parvans relate to the Bangabasi edition.

[The figures within the bracket indicate page numbers.]

Chapter I

Panchadasi = Mahabharat

1-49 = 10- 1 Santi (12)

1-59 = 222-58 Santi (358)

1 65 =	26	30 Santi (40)
1 66 =	312-	116 Vana (563)
1 68 =	324-	7 Santi (524)
1 70 =	9	16 Stri (1362)
1 71 =	27-	50 Santi (42)
1 72 =	27	53 Santi (42)
1 73 =	152-	55 Santi (245)
1-74 =	2-	8 Stri (1358)
1 75 =	32	11 Santi (53)
1 76 =	173	10 Santi (275)
1 77 =	324-	14 Santi (524)
1 82 =	73-	4 Udyog (716)
1-84 =	75-	23 Udyog (718)
1-85 =	97-	23 Santi (156)
1-86 =	97-	14 Santi (156)
1-87 =	98-	71 Santi (159)

Chapter II

Panchadasi = Mahabharat

2- 4 =	81-	8 Sabha (283)
2 5 =	16-	22 Santi (25)
2 16 =	233-	4 Vana (501)

2 21 =	178-35	Santi (286)
2 22 =	25-28	Santi (37)
2-23 =	174-38	Santi (276)
2 39 =	40-12	Udyog (673)
2 41 =	25-26	Santi (37)
2 42 =	180-27	Santi (286)
2-44 =	158-14	Udyog (779)
2 45 =	61-10	Santi (101)
2-46 =	229-23	Santi (369)
2-47 =	27-33	Santi (41)
2-48 =	27-34	Santi (41)
2-56 =	244-4	Santi (400)
2-57 =	244-5	Santi (400)
2-58 =	244-6	Santi (400)
2-59 =	139-57	Santi (223)
2-60 =	61-8	Santi (101)
2-61 =	179-9	Santi (288)
2-62 =	179-10	Santi (288)
2-63 =	32-30	Vana (317)
2-64 =	2-14	Sauptik (1341)
2-73 =	179-8	Santi (287)
2-74 =	165-9	Santi (263)
2 75 =	337-7	Santi (548)

2-76 =	165	7 Santi	(263)
2-77 =	280-	4 Santi	(447)
2-79 =	299	7 Santi	(482)
2-80 =	298	19 Santi	(481)
2-81 =	265-	11 Santi	(422)
2-82 =	66-	14 Santi	(108)
2-83 =	155-	14 Adi	(155)
2-84 =	36-	30 Udyog	(665)
2-85 =	93	9 Santi	(151)
2-86 =	296	6 Santi	(479)
2-87 =	32	1 Vana	(316)
2-88 =	30	3 Vana	(313)
2-89 =	30-	38 Vana	(314)
2-90 =	30-	39 Vana	(314)
2-91 =	30	41 Vana	(314)
2-92 =	30-	42 Vana	(314)
2-93 =	30-	43 Vana	(314)
2-94 =	31	1 Vana	(314)
2-95 =	31-	7 Vana	(314)
2-97 =	305-	20 Santi	(492)
2-99 =	300-	29 Santi	(484)
2-100 =	181-	12 Vana	(441)
2-101 =	31-	41 Vana	(316)

- 2-103 = 208-41 Vana (478)
 2-107 = 31-33 Vana (315)
 2-108 = 179-6 Santi (287)
 2-109 = 312-128 Vana (563)

Chapter III

Panchadasi = Mahabharat

- 3-2 = 156-1 Santi (250)
 3-8 = 275-29 Santi (439)
 3-11 = 173-4 Santi (274)
 3-12 = 259-8 Santi (416)
 3-16 = 224-85 Santi (380)
 3-17 = 26-32 Santi (40)
 3-21 = 257-18 Santi (415)
 3-23 = 316-17 Santi (514)
 3-29 = 203-7 Santi (321)
 3-30 = 173-37 Santi (276)
 3-31 = 89-8 Adi (98)
 3-33 = 325-29 Santi (526)
 3-34 = 221-48 Santi (355)
 3-35 = 173-35 Santi (276)
 3-36 = 176-16 Santi (281)

- 3-37 = 39-85 Udyog (672)
 3-38 = 176-22 Santi (281)
 3-40 = 330-21 Santi (551)
 3-41 = 17-4 Santi (25)
 3-42 = 26-23 Santi (38)
 3-43 = 282-5 Santi (449)
 3-44 = 176-20 Santi (281)
 3-46 = 7-24 Anusas (1847)
 3-47 = 282-12 Santi (449)
 3-48 = 173-33 Santi (Nilkant)
 3-51 = 111-13 Santi (178)
 3-52 = 135-17 Udyog (760)
 3-53 = 2-27 Vana (286)
 3-54 = 178-39 Santi (286)
 3-55 = 27-16 Santi (40)
 3-56 = 25-24 Santi (37)
 3-57 = 174-35 Santi (279)
 3-58 = 173-47 Santi (276)
 3-61 = 175-22 Santi (280)
 3-62 = 173-46 Santi (276)
 3-63 = 34-14 Udyog (665)
 3-65 = 19-13 Santi (28)
 3-66 = 206-67 Vana (474)

3 67	=	282-	3 Santi (449)
3-68	=	282-	8 Santi (448)
3-69	=	282	4 Santi (449)
3-70	=	325-36	Santi (526)
3-71	=	173-	64 Santi (277)
3-72	=	180-29	Santi (286)
3 73	=	104--12	Santi (167)
3 74	=	25-	31 Santi (37)
3-75	=	39-84	Udyog (673)
3-76	=	304-26	Santi (490)
3 79	=	91-17	Adi (101)
3-81	=	178-18	Santi (286)
3-82	=	7-10	Santi (8)
3-83	=	178-10	Santi (285)
3-84	=	188-	8 Santi (297)
3-97	=	210	20 Vana (481)
3 98	=	210	19 Vana (481)
3-101	=	245	5 Santi (401)

Chapter IV

Panchadasi = Mahabharat

4- 3 = 36- 4 Santi (59)

4- 6 = 19- 1 Santi (28)

- 4 7 = 43 26 Aswamedh (2065)
 4 8 = 248 3 Santi (404)
 4 13 = 19 17 Santi (29)
 4 14 = 19 18 Santi (29)
 4-15 = 19-19 Santi (29)
 4 18 = 28-17 Santi (144)
 4-21 = 13-11 Aswa (2035)
 4-22 = 13 12 Aswa (2036)
 4-23 = 13 13 Aswa (2036)
 4-24 = 13-16 Aswa (2036)
 4 25 = 13-17 Aswa (2036)
 4-27 = 29- 1 Santi (42)
 4-28 = 165-33 Santi (264)
 4-29 = 165-29 Santi (264)
 4-30 = 274- 11 Santi (437)
 4-31 = Santi
 4-32 = 165- 12 Santi (263)
 4-33 = 33- 32 Vana (318)
 4-34 = 123- 4 Santi (197)
 4-36 = 204-18 Santi (323)
 4-37 = 161- 8 Santi (256)
 4-38 = 178-31 Santi (286)
 4-39 = 176-25 Santi (281)

4-40 =	165-14 Santi (264)
4-41 =	30-2 Vana (313)
4-42 =	64-10 Santi (105)
4-43 =	32-3 Vana (316)
4-44 =	32-4 Vana (316)
4-45 =	32-7 Vana (316)
4-48 =	32-8 Vana (316)
4-49 =	32-12 Vana (316)
4-50 =	193-31 Santi (303)
4-52 =	13-2 Santi (17)
4-53 =	13-1 Santi (17)
4-54 =	13-5 Santi (17)
4-55 =	13-16 Santi (18)
4-56 =	33-20 Udyog (656)
4-57 =	33-22 Vana (318)
4-58 =	10-26 Santi (13)
4-59 =	199-96 Vana (467)
4-60 =	199-97 Vana (467)
4-61 =	284-22 Santi (452)
4-62 =	17-13 Santi (26)
4-63 =	303-6 Santi (489)
4-64 =	325-50 Santi (526)
4-65 =	18-33 Santi (28)

4- 66 =	325	44 Santi (526)
4- 67 =	325	45 Santi (526)
4-68 =	15	27 Santi (23)
4-72 =	271	9 Santi (431)
4-73 =	33	23 Vana (318)
4- 74 =	17	11 Santi (26)
4-75 =	18-30	Santi (27)
4-76 =	79-18	Santi (130)
4- 79 =	199	102 Vana (467)
4- 80 =	275-	11 Santi (438)
4-81 =	275	17 Santi (438)
4- 82 =	275	5 Santi (438)
4- 83 =	275-	16 Santi (438)
4-84 =	11	24 Santi (15)
4-85 =	304	-10 Santi (489)
4-86 =	158-	36 Santi (254)
4-88 =	141-	65 Santi (230)
4- 89 =	32-	11 Vana (316)
4-108 =	11-	14 Vana (14)
4-109 =	8-	38 Santi (11)

Chapter V

Panchadasi = Mahabharat

5	3	=	257	7	Santi	(415)
5	4	=	303	28	Santi	(488)
5	9	=	31	2	Vana	(314)
5	10	=	31	5	Vana	(314)
5	11	=	31	6	Vana	(314)
5	15	=	25	24	Santi	(38)
5	22	=	279	13	Santi	(446)
5	23	=	50	20	Aswa	(2071)
5	24	=	23	8	Santi	(377)
5	25	=	187	12	Santi	(297)
5	49	=	299	22	Santi	(317)
5	53	=	2	24	Sauptik	(1341)
5	54	=	93	6	Udyog	(730)
5	55	=	24	30	Santi	(35)
5	56	=	339	37	Santi	(552)
5	57	=	77	12	Udyog	(719)
5	63	=	93	7	Udyog	(730)
5	64	=	142	17	Santi	(233)
5	65	=	312	110	Vana	(563)
5	66	=	41	18	Sabha	(251)

- 5-67 = 173-33 Santi (276)
 5-68 = 79-10 Santi (130)
 5-69 = 134-2 Udyog (758)
 5-70 = 31-3 Vana (314)
 5-77 = 33-97 Udyog (316)
 5-78 = 27-35 Santi (41)
 5-79 = 248-37 Vana (510)
 5-80 = 78-8 Drona (1045)
 5-81 = 25-20 Santi (36)
 5-82 = 104-14 Santi (168)
 5-83 = 72-27 Drona (1041)
 5-84 = 2-5 Stri (1358)
 5-85 = 134-6 Udyog (758)
 5-86 = 19-61 Salya (1290)
 5-87 = 133-33 Udyog (758)
 5-88 = 133-9 Santi (210)
 5-89 = 32-13 Vana (316)
 5-93 = 135-27 Udyog (710)
 5-94 = 140-23 Santi (226)
 5-95 = 297-3 Santi (480)
 5-96 = 26-31 Santi (40)
 5-97 = 174-15 Santi (278)
 5-98 = 174-9 Santi (278)

- 5-99 = 174-20 Santi (278)
 5-101 = 259- 5 Santi (254)
 5-102 = 33- 22 Udyog (656)

Chapter VI

Panchadasi = Mahabharat

- 6- 3 = 69- 21 Karna (1235)
 6- 4 = 21- 7 Santi (30)
 6- 5 = 21- 8 Santi (30)
 6- 6 = 63- 4 Santi (103)
 6- 7 = 109- 16 Santi (175)
 6- 8 = 266- 5 Santi (423)
 6- 9 = 266- 3 Santi (423)
 6-12 = 160- 6 Santi (253)
 6-16 = 21- 3 Santi (30)
 6-17 = 178- 2 Santi (285)
 6-23 = 279-19 Santi (446)
 6-24 = 26- 6 Aswa (2050)
 6-25 = 3- 6 Sauptik (1341)
 6-26 = 3- 3 Sauptik (1341)
 6-27 = 3- 7 Sauptik (1341)
 6-28 = 3-11 Sauptik (1341)

- 6-29 = 3-13 Sauptik (1341)
 6-31 = 265-20 Santi (423)
 6-32 = 115-25 Anusas (1982)
 6-33 = 212-34 Santi (483)
 6-34 = 151-22 Santi (242)
 6-35 = 3-12 Sauptik (1341)
 6-36 = 139-91 Santi (224)
 6-37 = 142-11 Santi (233)
 6-38 = 79-21 Santi (131)
 6-39 = 13-4 Santi (17)
 6-40 = 265-12 Santi (422)
 6-41 = 265-13 Santi (422)
 6-42 = 265-7 Santi (422)
 6-43 = 265-8 Santi (422)
 6-44 = 265-18 Santi (423)
 6-45 = 265-20 Santi (423)
 6-46 = 32-59 Salya (1305)
 6-47 = 106-18 Santi (171)
 6-48 = 325-9 Santi (540)
 6-49 = 265-17 Santi (422)
 6-50 = 19-20 Santi (29)
 6-51 = 19-21 Santi (21)
 6-52 = 160-24 Santi (255)

- 6-53 = 59-14 Santi (97)
 6-54 = 19-3 Aswa (2041)
 6-55 = 298-1 Santi (481)
 6-56 = 3-4 Sauptik (1341)
 6-57 = 25-27 Santi (37)
 6-58 = 274-35 Santi (448)
 6-59 = 329-85 Santi (536)
 6-60 = 178-38 Santi (286)
 6-61 = 21-2 Santi (30)
 6-62 = 273-27 Santi (436)
 6-63 = 33-36 Udyog (656)
 6-64 = 130-19 Santi (206)
 6-66 = 33-34 Udyog (656)
 6-68 = 251-5 Santi (408)
 6-69 = 270-6 Santi (430)
 6-70 = 325-126 Santi (529)
 6-71 = 245-22 Santi (401)
 6-73 = 158-20 Santi (253)
 6-78 = 113-19 Anus (1981)
 6-79 = 38-14 Aswa (2061)
 6-80 = 268-9 Santi (426)
 6-81 = 265-25 Santi (423)
 6-82 = 335-48 Santi (545)

- 6-85 = 286-17 Santi (424)
 6-86 = 286-18 Santi (424)
 6-87 = 131-12 Vana (396)
 6-88 = 131-11 Vana (396)
 6-89 = 131-13 Vana (396)
 6-90 = 83-12 Santi (137)
 6-91 = 128-49 Udyog (753)
 6-92 = 62-12 Sabha (268)
 6-93 = 32-19 Santi (53)
 6-94 = 55-30 Santi (87)
 6-95 = 109-32 Santi (175)
 6-96 = 278-20 Santi (445)
 6-97 = 54-15 Santi (85)
 6-99 = 17-9 Santi (26)
 6-101 = 31-12 Santi (51)
 6-102 = 31-13 Santi (51)
 6-103 = 31-17 Santi (51)
 6-105 = 15-49 Santi (24)
 6-106 = 270-7 Santi (430)
 6-107 = 274-34 Santi (437)
 6-108 = 7-34 Santi (9)
 6-109 = 213-22 Santi (343)
-

Chapter VII

Panchadasi = Mahabharat

7- 2 =	142	8 Santi (233)
7 3 =	130	6 Santi (206)
7 4 =	118	10 Adi (122)
7 5 =	142	20 Santi (233)
7- 6 =	208	3 Vana (477)
7 7 =	314	16 Santi (512)
7 8 =	268	37 Santi (427)
7 9 =	181	5 Vana (441)
7 10 =	181	6 Vana (441)
7 11 =	151	27 Vana (415)
7-12 =	109	4 Santi (174)
7-14 =	109	5 Santi (175)
7-15 =	109	17 Santi (175)
7-16 =	109	21 Santi (175)
7 17 =	109	23 Santi (175)
7-19 =	266	6 Santi (423)
7-20 =	109	6 Santi (174)
7-21 =	293	19 Santi (474)
7-22 =	20	9 Santi (30)
7 23 =	109	22 Santi (175)

- 7-24 = 78- 33 Santi (129)
 7-25 = 273- 5 Santi (435)
 7-26 = 278-20 Santi (445)
 7-27 = 69-85 Karna (1236)
 7-28 = 268- 53 Santi (428)
 7-29 = 75- 21 Santi (125)
 7-30 = 19 2 Santi (28)
 7-31 = 19 3 Santi (28)
 7-32 = 275-58 Santi (440)
 7-33 = 79- 15 Santi (130)
 7-36 = 216- 4 Santi (346)
 7-37 = 6 1 Udyog (632)
 7-38 = 6- 2 Udyog (632)
 7-39 = 33-67 Vana (319)
 7-40 = 280 2 Santi (446)
 7-46 = 275-46 Santi (440)
 7-51 = 36- 7 Aswamedh (2059)
 7-64 = 33-53 Vana (319)
 7-65 = 109-10 Santi (174)
 7-67 = 179- 5 Santi (287)
 7-68 = 179- 4 Santi (287)
 7-69 = 134- 9 Santi (211)
 7-70 = 90 96 Udyog (728)

7-71	=	133	9 Udyog (757)
7-72	=	16-11	Sabha (232)
7-73	=	14-59	Santi (20)
7-74	=	140-11	Santi (225)
7-75	=	135-13	Udyog (760)
7-76	=	15-32	Santi (23)
7-77	=	15-33	Santi (22)
7-78	=	15-2	Santi (22)
7-79	=	109-34	Santi (175)
7-80	=	140-62	Santi (227)
7-81	=	88-13	Santi (144)
7-82	=	34-15	Udyog (660)
7-83	=	71-16	Santi (118)
7-84	=	50-24	Aswa (2071)
7-85	=	50-30	Aswa (2071)
7-86	=	111-66	Santi (179)
7-87	=	111-67	Santi (179)
7-88	=	140-37	Santi (226)
7-89	=	15-38	Santi (23)
7-90	=	23-53	Santi (33)
7-91	=	8-12	Santi (10)
7-92	=	134-12	Udyog (759)
7-93	=	33-21	Vana (318)

CONCORD

7-94 =	20-8 Santi	(30)
7-95 =	37-38 Udyog	(668)
7-96 =	134-4 Santi	(211)
7-97 =	339-41 Santi	(553)
7-99 =	8-24 Santi	(10)
7-100 =	199-5 Vana	(465)
7-102 =	109-14 Santi	(175)
7-103 =	8-26 Santi	(10)
7-104 =	10-21 Santi	(13)
7-105 =	10-27 Santi	(13)
7-106 =	265-4 Santi	(422)
7-107 =	132-4 Santi	(209)
7-108 =	8-8 Santi	(9)
7-109 =	12-8 Santi	(15)
7-110 =	8-35 Santi	(10)

Chapter VIII

Panchadasi = Mahabharat

8-9 =	151-35 Santi	(242)
8-21 =	204-35 Santi	(323)
8-22 =	266-12 Santi	(423)

8-23	=	204-36	Santi (323)
8-24	=	256- 7	Santi (414)
8 25	=	306 49	Santi (495)
8 26	=	311-20	Santi (507)
8-27	=	212 27	Vana (483)
8 28	=	256 10	Santi (414)
8 43	=	40- 5	Aswa (2062)
8 44	=	40 13	Aswa (2062)
8 -45	=	334-32	Santi (543)
8-51	=	243-23	Santi (399)
8-54	=	202 9	Santi (320)
8-55	=	202 2	Santi (320)
8-56	=	202- 3	Santi (320)
8-57	=	252- 8	Santi (410)
8 60	=	204-37	Santi (323)
8 61	=	42-63	Aswa (2064)
8 64	=	48 6	Aswa (2069)
8 -65	=	50-16	Aswa (2071)
8 66	=	48- 7	Aswa (2069)
8 67	=	50-15	Aswa (2071)
8-71	=	77 5	Udyog (718)
8-72	=	27 42	Santi (41)
8 73	=	19-23	Santi (29)

- 8-74 = 13- 7 Santi (17)
 8-75 = 50-14 Aswa (2071)
 8-76 = 241-20 Santi (396)
 8-77 = 329-20 Santi (534)

Chapter IX

Panchadasi = Mahabharat

- 9- 4 = 142-22 Santi (233)
 9- 6 = 180-11 Adi (173)
 9- 7 = 8-10 Santi (10)
 9- 8 = 139-21 Santi (221)
 9- 9 = 82-18 Udyog (722)
 9-10 = 95-48 Udyog (733)
 9-11 = 180- 9 Adi (173)
 9-12 = 14-58 Santi (20)
 9-13 = 15- 9 Santi (22)
 9-14 = 69-19 Karna (1235)
 9-16 = 3-18 Sauptik (1342)
 9-17 = 3-19 Sauptik (1342)
 9-27 = 238-99 Santi (393)
 9-29 = 270-10 Santi (430)
 9-30 = 270-11 Santi (430)

- 9 31 = 270 12 Santi (430)
 9 32 = 265 6 Santi (422)
 9 33 = 16 9 Santi (24)
 9-34 = 266-20 Santi (424)
 9 36 = 268 21 Santi (426)
 9 38 = 259- 15 Santi (423)
 9 39 = 220-26 Santi (Nilkanth)
 9 40 = 156-19 Santi (251)
 9-41 = 199-103 Vana (467)
 9-42 = 134 2 Santi (210)
 9 43 = 63 5 Santi (103)
 9 45 = 141-90 Santi (231)
 9 47 = 334-24 Santi (542)
 9 48 = 248 13 Santi (405)
 9-49 = 91 2 Adi (101)
 9-50 = 91 3 Adi (101)
 9-51 = 91 4 Adi (101)
 9 52 = 91 5 Adi (101)
 9 53 = 33 5 Aswa (2056)
 9 54 = 274-14 Santi (437)
 9 55 = 18-28 Santi (27)
 9-56 = 275 6 Santi (438)
 9 61 = 3 20 Sauptik (1342)

- 9-62 = 34-41 Udyog (660)
 9-63 = 186-7 Santi (296)
 9-64 = 192-25 Santi (304)
 9-65 = 65-26 Santi (107)
 9-66 = 73-24 Santi (120)
 9-67 = 17-15 Santi (26)
 9-68 = 2-75 Vana (289)
 9-69 = 2-76 Vana (289)
 9-78 = 145-7 Santi (237)
 9-80 = 63-1 Santi (103)
 9-81 = 63-2 Santi (103)
 9-82 = 65-29 Santi (107)
 9-83 = 62-26 Santi (102)
 9-84 = 62-27 Santi (102)
 9-85 = 41-31 Adi (55)
 9-86 = 56-40 Santi (89)
 9-87 = 56-41 Santi (89)
 9-88 = 29-54 Udyog (652)
 9-89 = 104-23 Santi (168)
 9-90 = 104-24 Santi (168)
 9-91 = 7-40 Santi (9)
 9-92 = 75-30 Santi (125)
 9-93 = 207-23 Vana (476)

9- 94 =	130-29	Santi (206)
9- 95 =	207-26	Vana (476)
9- 96 =	207-30	Santi (476)
9- 97 =	15-20	Santi (22)
9-98 =	15-21	Santi (23)
9- 99 =	15-22	Santi (23)
9-100 =	32-6	Santi (52)
9-101 =	15-23	Santi (23)
9-102 =	15-25	Santi (23)
9-103 =	15-26	Santi (23)
9-104 =	15-14	Santi (22)
9-105 =	26-33	Santi (40)
9-106 =	15-28	Santi (23)
9-107 =	274-37	Santi (437)
9-108 =	59-55	Santi (99)

Chapter X

Nil

Chapter XI

Nil

Chapter XII

Panchadasi = Mahabharat

- 12-4 = 212-54 Santi (342)
 12-6 = 201-5 Santi (319)
 12-7 = 307-86 Santi (499)
 12-8 = 307-87 Santi (499)
 12-11 = 43-40 Aswa (2066)
 12-15 = 307-90 Santi (499)
 12-16 = 48-9 Aswa (2069)
 12-17 = 48-10 Aswa (2069)
 12-18 = 41-11 Aswa (2069)
 12-19 = 254-24 Santi (413)
 12-20 = 50-11 Aswa (2071)
 12-21 = 201-13 Santi (320)
 12-36 = 361-4 Santi (602)
 12-37 = 201-6 Santi (319)
 12-38 = 201-7 Santi (320)
 12-39 = 201-20 Santi (320)
 12-40 = 201-21 Santi (320)
 12-41 = 19-11 Aswa (2041)
 12-42 = 192-50 Santi (304)
 12-43 = 50-9 Aswa (2071)
 12-44 = 50-10 Aswa (2071)

12	45	=	192	52	Santi	(305)
12	74	=	200	12	Santi	(318)
12	75	=	200	13	Santi	(318)
12	76	=	252	5	Santi	(410)
12	77	=	185	23	Santi	(295)
12	81	=	180	34	Santi	(289)
12	100	=	212	39	Santi	(342)

Chapter XIII

Panchadasi = Mahabharat

13-15	=	177-13	Santi	(284)
13-17	=	32-15	Aswa	(2055)
13-18	=	104-48	Santi	(169)
13-19	=	32-8	Aswa	(2055)
13-20	=	32-16	Aswa	(2055)
13-25	=	44-21	Aswa	(2066)
13-26	=	44-22	Aswa	(2066)
13-28	=	294-37	Santi	(477)
13-29	=	19-32	Aswa	(2042)
13-32	=	337-40	Santi	(549)
13-33	=	337-41	Santi	(549)
13-34	=	199-11	Santi	(316)
13-35	=	165-44	Santi	(265)

- 13-36 = 339 44 Santi (553)
 13-38 = 234-34 Santi (379)
 13-39 = 165-46 Santi (265)
 13-40 = 247 11 Santi (403)
 13-41 = 19-24 Aswa (2041)
 13-48 = 91-9 Adi (101)
 13-49 = 185-30 Santi (295)
 13-51 = 269-16 Santi (428)
 13-64 = 195-36 Santi (304)
 13-80 = 35 14 Aswa (2058)
 13-86 = 250 23 Aswa (407)
 13-87 = 250 24 Aswa (408)
 13-94 = 25 19 Santi (36)
 13-99 = 32-11 Aswa (2055)
 13-100 = 32-16 Aswa (2055)
 13-103 = 133-17 Udyog (757)
 13-104 = 133-16 Udyog (757)

Chapter XIV

Panchadasi = Mahabharat

- 14-5 = 312-117 Vana (563)
 14-13 = 9-24 Santi (12)

- 14-21 = 19-27 Santi (2041)
 14-22 = 312-121 Vana (563)
 14-23 = 139-88 Santi (224)
 14-24 = 19-5 Aswa (2041)
 14-25 = 236-18 Santi (386)
 14-26 = 236-11 Santi (386)
 14-27 = 236-15 Santi (386)
 14-28 = 236-16 Santi (386)
 14-29 = 110-4 Santi (176)
 14-30 = 110-23 Santi (176)
 14-31 = 110-16 Santi (176)
 14-32 = 110-21 Santi (176)
 14-33 = 284-7 Santi (451)
 14-34 = 29-9 Vana
 14-35 = 140-66 Santi (227)
 14-36 = 33-54 Udyog (657)
 14-37 = 72-59 Udyog (715)
 14-38 = 34-37 Udyog (660)
 14-39 = 204-45 Vana
 14-40 = 191-28 Santi (303)
 14-41 = 19-2 Aswa (2041)
 14-43 = 251-12 Santi (408)
 14-44 = 35-18 Aswa (2057)

- 14-45 = 21 5 Santi (30)
 14-46 = 25-15 Santi (38)
 14-47 = 25-14 Santi (38)
 14-49 = 251 21 Santi (409)
 14-50 = 18-31 Santi (23)
 14-84 = 36 13 Udyog (665)
 14-104 = 65-38 Santi
 14-105 = 179-21 Santi (288)
-

Chapter XV

Panchadasi = Mahabharat

- 15-72 = 24 1 Bhisma (Nilkantha)
 15-73 = 24- 1 Bhisma (Nilkantha) (833)
 15-74 = 24- 1 Bhisma (Nilkantha) (833)
 15-75 = 293-10 Santi (474)
 15-76 = 36-10 Santi (59)
 15-78 = 43- 2 Bhisma (913)
 15-79 = 43- 1 Bhisma (913)
 15-80 = 335-44 Santi (545)
 15-81 = 336- 6 Santi (545)
 15-82 = 1-268 Adi (15)
-

B (v)

Panchadasi = Manu

3-	26	=	4	160
3-	96	=	2	99
4-	20	=	2	2
4-	70	=	2-	96
5-	48	=	4-	235
5-	100	=	9-	300
6	21	=	8	92
7	13	=	4	256
7	18	=	8-	103
7-	35	=	12-	113
7-	66	=	4-	33
9	20	=	11	235
9	21	=	11-	236
9	35	=	4	174
9-	75	=	3-	70 (?)
9	77	=	3-	71
13-	105	=	2	100

B (vi)

Panchadasi = Purana

2-	67	=	Muktika
2	68	=	Muktika
2	96	=	Uttara Gita
2	105	=	Muktika

- 3- 18 = Brahma Bindu
 3- 45 = Narayana
 3- 93 = Padma Purana (Siva Gita)
 6- 98 = Yoga Sikha
 6-110 = Padma Purana
 8- 62 = Yoga Sikha
 9- 39 = Vishnu Purana
 9- 76 = Kalki Purana
 10- 26 = Uttara Gita
 12- 5 = Uttara Gita 2-43
 12- 78 = Siva Gita (Padma Purana)
 12- 79 = Siva Gita (Padma Purana)
 12- 80 = Rudra Hrida
 12-101 = Tripura Tapani
 12-104 = Siva Gita
 13- 22 = Siva Gita (Padma Purana)
 13- 24 = Jivan Mukti Gita
 13- 37 = Muktika
 13-106 = Uttara Gita
 14- 51 = Siva Gita 13-29
 14- 54 = Jivan Mukti Gita 1-2
 14- 83 = Bhagavat
 15- 58 = Bhagavat

B (vii)

Panchadasi = Yogavashista

2- 51 = 2	9 34	3- 59 = 4-	35 3
2- 52 = 3	95 20	3- 64 = 6	33 35
2- 53 = 3	112-19	5- 90 = 2	7- 5
2- 54 = 5	92-12	5- 91 = 2	8- 6
2- 55 = 5	92 15	5- 92 = 2	8-17
2- 104 = 2	13 34	5- 105 = 6	122- 6
2-106 = 2-	13- 35	6- 104 = 4	21-57
3- 13 = 3	14 21	12- 98 = 5	8- 12
3- 22 = 6	44 3	13- 14 = 5	22 40
3- 24 = 5-	23- 27	13- 16 = 5	22 37
3- 25 = 3-	66- 3	13- 21 = 4-	39 46
3- 39 = 1-	16- 3	13- 23 = 5	73 35
3- 49 = 4-	57- 36	13- 42 = 5	35 38
3- 50 = 5-	25- 9	13- 93 = 4-	27 23

B (viii)

Gita = Karika

8- 29 = 1 33

8- 30 = 1 37

8-33 = 1-46

B (ix)

Panchadasi = Tantra

14-66 = Sandilya Upanishat

15-77 = Mahanirvan Tantra

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